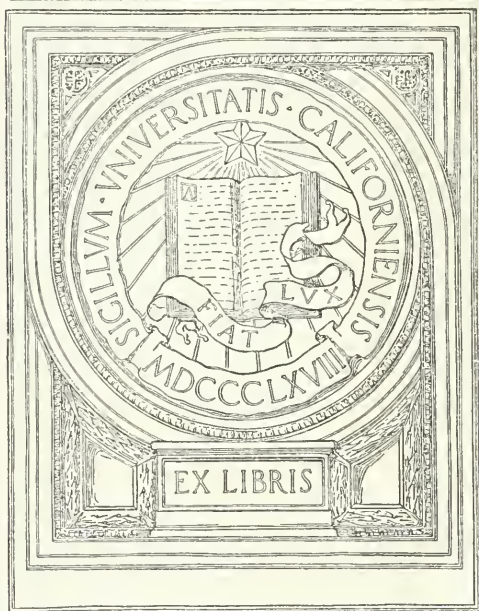




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ANNALS
OF
NEW YORK METHODISM

BEING

A HISTORY OF THE METHODIST EPISCOPAL CHURCH
IN THE CITY OF NEW YORK

FROM A. D. 1766 TO A. D. 1890.

BY

SAMUEL A. SEAMAN, A.M.

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P R E F A C E.

THIS volume contains about all that the writer has been able to gather relating to the history of Methodism in New York city. It is to be regretted that the work was not taken in hand before, when some of the survivors of the primitive times could have furnished many interesting reminiscences. But what could be gleaned, either from tradition or documents that remain, has been collected and put in such a shape as it is hoped will be interesting and useful. Some portions may seem dry, but they contain valuable information; some again may seem trivial and gossipy, but they will be interesting. Nothing but what is believed to be fact has been admitted. In some cases what may seem to be of small value is introduced, as being likely to elicit something that may give it importance. It is hoped that the volume may at least stimulate others to investigate, and induce those who have material to furnish it, and thus lay the foundation of something more perfect by an abler hand.

The book abounds in references. The author has tried to be accurate, and has given his authorities as far as possible. A great deal, however, has been derived from his own personal knowledge and that of friends, some deceased, and some still living. It is to be hoped that arrangements will be made to preserve such records as still exist, that others may verify or correct the statements which have been made.

It is right to say that the work would never have been completed had it not been for the liberality of Mr. John Bentley, one of the trustees of the John Street Church. To the Rev. Joseph Longking much credit is also due, for gathering and preserving a good deal of valuable material.

Peculiarities of style will be observed in many of the quotations given. It has been thought best generally to give the exact words of extracts, as any changes might convey a different meaning from that which was intended.

Brief sketches of the preachers who labored in the city are given down to 1832. These would have been continued to the present time but for want of space.

It was also proposed to insert notices of prominent lay members, but this, for the same reason, has been abandoned. Much material for the purpose has been collected, which, if desired, may perhaps be given hereafter.

Of the documents used, some of the most important are:

1. The "Old Book," from which Dr. Wakeley obtained so much of the material out of which he constructed his valuable work entitled *Lost Chapters Recovered from the Early History of American Methodism*. There are about two hundred and seventy pages, nearly half of which are blank. It is of foolscap size, having on some pages a circular water-mark with a crown above it. It contains a copy of the subscription paper and a list of subscribers for the first John Street Church, a number of receipts, the accounts from August 1, 1769, to May 30, 1797, and several other memoranda. When, where, or how it was discovered it is impossible to say positively, but it is believed that Dr. Wakeley found it either in the John Street or the

Forsyth Street church. Of its authenticity there can be no doubt, especially as its entries tally remarkably with what we learn from other sources, furnishing evidence much like that of which Dr. Paley makes such efficient use in his *Horæ Paulineæ*. For instance, in the library of the Wesleyan Theological College at Montreal is a copy of Cruden's Concordance presented by a granddaughter of Philip Embury, Mrs. J. Rhicard. It is the third edition, (1769,) with a portrait of the author, and is a stout leather-bound quarto, with a leather cover over the binding. It bears the inscription in a clear, bold hand, "Phil. Embury, April, 1770."* Now, under date of April 10, 1770, we find in the "Old Book" the entry, "To cash paid Philip Embury, to buy a Concordance, £2. 5. 0." A number of similar coincidences might be noticed. This volume will be referred to either as the "Old Book," or Book 1.

1. A. This also is of foolscap size, in paper cover, however, and has rather more than eighty pages. It contains the first record of members which has been found, and also, probably, the first record of marriages and baptisms ever kept by the Methodist Episcopal Church in New York city, as it begins January 23, 1785. When it came into the author's hands it had evidently been disarranged, the pages not following in proper order. This has been rectified, but several leaves are still wanting.

When Rev. Samuel W. King, late of the New York East Conference, was pastor of the Second Street Church in this city, a book was discovered in a library case there which contained something of interest to Rev. J. J. Matthias, and was therefore handed to him. This must be the volume, as on page 19 we have the

* See *Christian Advocate*, vol. lxi, p. 379.

record of the marriage of Barnard Matthias and Sarah Jarvis (the parents of Rev. J.J. Matthias), and on the top of page 6 is a reference in pencil to Mr. King's grandparents. The Rev. J. Longking thinks he obtained the book from Forsyth Street. The internal evidence of its authenticity is very clear.*

There are three lists of members; the first, bearing no name nor date, is apparently in the hand-writing of John Dickins. It is arranged neither according to classes nor alphabetically, but the names are numbered, and the first twenty-five are missing. The last number is one hundred and three. The one that follows, also without date, but evidently prior to July 20, 1787, as that is the date of the last of the three, is probably also by Dickins, as he returned to the city in 1786. This is arranged in eleven classes, besides one of children, and some 53 names are added at the close, without assignment to any class. In all there are 255 names. If the earlier list were complete it would be well to give it, but it is perhaps sufficient to say that it contains the names of Peter McLain, John Bleecker, Daniel Contant, and Hannah Baldwin. In the second we have in addition, W. Lupton, Ab. Brower, Wm. Tillou, Paul Heck, Hannah Heck, Peter Parks, Andrew Mercein, Robert Snow, Walter McDonald, and Ann McDonald (the parties to the first marriage recorded), Charles White, John Staples, Henry Newton, and Cornelius Warner.† The third list is by Woolman Hickson, and is dated

* The first baptism recorded is "January 23, 1785, James Mills, son of John and Sarah Drinker." The first marriage is "March 27, 1785, Walter McDonald, of Richmond County, and Ann Walton, of the city of New York. Witnesses: Stephen Sands, — Egbert and his wife, Phebe Armstrong, and Elizabeth Dickins."

† If the first list had been complete, no doubt the most of these names would have been found there.

July 20, 1787. It gives the names of 228 whites and 36 colored, in seventeen classes. There are also several lists of persons read into membership; the first on June 27, 1789, and the last, September 5, 1790.

1. *B.* This is also of foolscap size, and has sixty-eight pages. It contains records of members according to their classes, and also of receptions on probation. Its earliest date is 1791 and its latest 1796.

2. This, too, is of foolscap size. It is bound in parchment and contains about one hundred and twenty-four pages. On the outside of the front cover is written, "A memorandum book for the use of the Methodist Society, July —, 179—, New York, 1802. This book contains an account of persons received on trial, an account of those read in, an account of those excluded, an account of when and where the classes meet." There is also other writing, but it is illegible. Besides the contents as stated above we find within it some accounts relating to the building of the (old) Forsyth Street church, some of the preachers' house-keeping, and also an account of the settlement of the estate of Cornelius Cook, of which John Bleecker and Thomas Morrell were executors. It seems to have amounted to less than thirty pounds. Much of the penmanship in this book is in the small, neat hand of Thomas Morrell. This book probably was found at Forsyth Street.

The books that follow have been obtained from various sources, but there is no reason to doubt their authenticity. They are most of them of foolscap page, and in pretty good order.

3. "Baptisms in John Street Church from 1796 to 1820." This was found among the old books at John Street.

4. "Marriages from July, 1799, to October 18,

1820." This came also from John Street. The signatures of John McClaskey, Thomas Morrell, and Samuel Merwin are on the fly-leaf. Many pages of this book are blank.

5. "Minutes of the Assistance Society" from its formation in 1808 until 1822.

6. "Baptisms and marriages, Hudson Church (Duane Street) New York." These are from 1810 to 1820.

7. "Methodist Church Book, in which the names are recorded in alphabetical order, by Nathan Bangs, February 25, 1811, New York." This book was in use until at least 1817.

8. Rather more than forty pages of this volume are occupied with minutes of the Leaders' Meetings from May, 1811, to February, 1823. Nearly the same number at the other end of the book contain minutes of the Camp-meeting Committee from May, 1818, to August, 1821.


9. "A Register of Baptisms for the Fourth (Allen) Street Church, New York, October 18, 1811." The latest records of baptisms in this book are in December, 1820. In the latter part of this book there is a record of marriages from 1811 to 1820, by L. Clark, S. Crowell, Thomas Thorp, Luman Andrus, and Marvin Richardson, preachers in the city at that time.

10. "A General Register of Trustees, Local Preachers, Leaders and Members." It seems to have been begun about 1813, and was in use as late as 1817. A printed copy of the plan of appointments for 1816 is pasted on the inside of the last cover.*

11. A Record of Probationers from 1815 to 1822.

12. Is a book substantially bound in undressed calf, and has a printed title page, which reads, "Register of

* See Appendix T.

the Members of the Methodist Episcopal Church in the city of New York, taken January 1, 1819.  Those who have no date prefixed to their names were members on the above day. *Trustees*, Abraham Russel, Paul Hick, Joseph Smith, Gilbert Coutant, John P. Morris, Michael D. Higgins, George Taylor, George Suckley, James Donaldson. *Stationed preachers*: Rev. Nathan Bangs, Laban Clark, Seth Crowell, Samuel Howe, Thomas Thorp; John C. Totten, clerk." The entries in this book are in an admirable hand, but from the appearance of the pages it was not used more than two or three years.

13. A Record of Probationers from 1821 to 1831.

14. A Record of Classes in 1826, etc.

15. Accounts of Stewards from 1827 to 1831.

16. Marriages from 1819 to 1837.

17. A Register of Members by Joshua Soule, January 1, 1822. Used until 1832.

18. Minutes of the Board of Trustees from March, 1820, to March, 1834.*

As to printed matter, all histories, biographies, etc., within reach have been consulted. Dr. Wakeley's *Lost Chapters*, etc., has been of great value, not only as a guide in examining the "Old Book," but because of other material that he had gathered. But his work closes with the end of the last century, covering only about thirty-four years; for the nearly ninety years that follow nothing but the raw material was to be found. Rev. E. Warriner, however, in his *Old Sands Street, Brooklyn*, has collected a mass of valuable facts, some of which relate to New York city. It is a very thorough work, of much labor, and generally very accurate. Another volume relating to the last century

* Some of these books have not furnished much material, but the list has been given in full that their existence may be known.

has recently been published, entitled *Light on Early Methodism*. It is a compilation mainly from the papers of Rev. Ezekiel Cooper, by George A. Phoebus, D.D., and is valuable. *The Christian Advocate* has been quoted by volume and page, and *Asbury's Journal* by date, as there are two editions.*

*The manuscript books referred to above will be found in the library of the Methodist Historical Society of New York city.

A HISTORY OF METHODISM

IN

NEW YORK CITY.

CHAPTER I.

THE SEED, THE SOWERS, AND THE FIELD.

THE origin of the "United Society," to which the name of "Methodist" was afterward given, is thus described in the first two paragraphs of the General Rules. In the latter end of the year 1739, eight or ten persons came to Mr. Wesley, in London, England, for religious instruction. He prayed with and counseled them, and at length a regular meeting was appointed for every Thursday evening. They were persons "having the form and seeking the power of godliness," and were ready to welcome all others of like spirit.

Thus the work began. Itinerating, preaching in the open air, the employment of lay preachers, the opening of houses for public worship, the instituting of class-meetings, the organizing of circuits, and the holding of Conferences followed in due order. The first of these Conferences met June 2, 1744. At the twenty-second session, held in Manchester, August 30, 1765, 25 circuits were reported with 71 preachers in England; 4 circuits with 4 preachers in Scotland; 2, with 2 preachers in Wales, and 8, with 15 preachers in Ireland :

in all, 39 circuits and 92 lay itinerants, besides the Wesleys and their clerical coadjutors, and a numerous body of local preachers.* We have no census of the societies for that year, but in 1766 an attempt was made at a report of numbers, which, however, is so imperfect as to furnish no correct idea of the size of the connection. But in 1767 there were 25,911 members, of which 22,410 were in the English societies, 2,801 in the Irish, 468 in the Scotch, and 232 in the Welsh. There were in all 40 circuits supplied by 54 preachers.†

As yet, however, there is no report from America. A population of more than two millions was there, most of them using the English language, and continually receiving accessions from various parts of Great Britain and Ireland. Whitefield had made three visits, preaching, during the last two, in New York and New England, as well as in the South, and had gained such favor with the people that he was spoken of as prospective bishop of the Episcopal Church in the colonies.‡ He was too intimately associated with Wesley to permit us to suppose that the people were ignorant of the character and progress of Methodism. No doubt there were among the immigrants a number who had been connected with Wesleyan societies in the old country, and perhaps some had attempted to keep up such

* Stevens's *History of Methodism*, vol. i, p. 432.

† Stevens's *History of Methodism*, vol. i, p. 436. How this number, "fifty-four" is to be reconciled with the report of "ninety-two," two years before is not clear, but the figures are given as found.

‡ The *New York Gazette and Weekly Mercury* of April 17, 1769, has under the head of "London News" this paragraph: "It is thought that the Rev. Mr. Whitefield would be more acceptable to the Americans for a bishop than the Rev. Mr. Apthorpe; not only on account of his pious and unwearied labors in those parts, but the vast number of friends he has among the dissenting party, who principally oppose this establishment."

religious services as they had been accustomed to at home. But we do not *know* of any such cases, and whatever may have been begun seems soon to have ended.* That nothing permanent had been effected was less surprising then than it would be now, when immigration is larger and intercourse more easy; but it does seem remarkable, that, even then, a quarter of a century had passed since Mr. Wesley organized his first society in England, and no Methodist society was to be found in America.

But Providence had been preparing the instruments for the work, and bringing them, by successive steps, to their field of labor. One of the seven ancient Electorates of Germany was called the Palatinate of the Rhine. It was divided into the Upper and Lower Palatinate. This last subdivision lay on both sides of the Rhine, bordering on France, and among its principal cities were Heidelberg, Mannheim, Deux Ponts, and Darmstadt. Its inhabitants were decided Protestants, and this was sufficient to awaken the hostility of the bigoted Louis XIV. "Their principal cities were pillaged and burned; the defenseless inhabitants were hunted into the fields and woods, where many of them, stripped of their clothing, were left to perish with cold; others were driven into the French territory. Thousands fled to the camp of the English general,

* There were, no doubt, as is asserted by Mr. Dawson and others, Methodists in this country before Embury preached in New York. But some of these may have been so called because, at that time, any who were zealous in religion had to bear the name as a term of reproach. Others may have been members of Mr. Wesley's Societies in the mother country, but there has yet been found no evidence of the existence of any organized society that could properly claim fellowship with those under the care of Mr. Wesley until Embury held his first class-meeting in New York. See *Christian Advocate*, vol. lx, pp. 231, 248, 261.

Marlborough. Ships sent by Queen Anne brought more than six thousand to England in great poverty, and thousands more followed. Nearly three thousand were sent by the British government to America in 1710, settling in New York, Pennsylvania, and North Carolina. Of the rest, a small company remained in England, a few went to the County Kerry and other parts of Ireland, but the main body, consisting of about fifty families, found homes in the neighborhood of Rathkeale, County Limerick, Ireland. In a list of those who settled near each other on Lord Southwell's estates are the names of Embury, Heck, Ruckle, Switzer, Guier, and others associated with the original Methodists of New York.* An Irish writer says they were "industrious, and better fed and clothed than the generality of Irish peasants," and had "benefited the country by increasing tillage."†

They soon, however, having no German minister with them, and understanding little or no English, lost the habit of attending public worship, and gradually "became eminent for drunkenness, cursing, swearing, and an utter neglect of religion."‡ But amid this general degeneracy Philip Guier, of Ballingran, magistrate, and master of the German school, seems to have been an honorable exception.§ At the first Conference in Ireland, in 1752, he was received as a local preacher, Mr. Wesley intending to make him pastor of the Palatines.||

One day, in April, 1749, some Palatines from Newmarket were in Limerick, and heard Thomas Williams

* Crook's *Ireland and American Methodism*, pp. 19-26. Stevens's *History of the Methodist Episcopal Church*, vol. i, pp. 49, 50.

† Ferrar's *History of Limerick*, quoted in Crook's *Ireland and American Methodism*, p. 28.

‡ Wesley's *Journal*, June 23, 1758.

§ Crook's *Ireland and American Methodism*, p. 39.

|| Crook's *Ireland and American Methodism*, p. 51.

preaching in the street. Some of the older ones said, "This is like the preaching we used to hear in Germany." They were attracted to hear again and again, and finally invited the Methodists to visit their settlements.* Whether Williams or his fellow-laborer, Swindells, was the first to accept this invitation is uncertain, but within a few months all the Palatine settlements had been penetrated, and by September, 1749, a society had been formed in Newmarket, of which the celebrated Thomas Walsh was a member.†

The next summer Mr. Wesley visited them. He says: "I found the spirit of the people while I was preaching, but much more in examining the society. Four or five times I was stopped short, and could not go on, being not able to speak, particularly when I was talking with a child about nine years old, whose words

* Crook's *Ireland and American Methodism*, p. 46. Dr. Crook says in a note: "I follow Mr. Myles in the above account. I find another account in the handwriting of the late Rev. John Dinnen, who was stationed on this circuit in 1786: 'How the Gospel was introduced among the Palatines.—Two women who lived in Court-Matrix fell out, and used the woman's weapon, the tongue, very freely. As no strokes were given, one of them heard of a court called the Bishop's Court, in Limerick, which, she was told, took cognizance of abusive language. She set off for Limerick filled with rage and revenge. When she arrived in the city the court was shut for that day. She determined to stay till next day, and as she walked through the street she heard singing in Quay Lane. Curiosity led her to stop, and she heard a sermon which reached her heart. She returned home free from wrath and revenge, told her neighbors what she had heard, and invited them to come to Limerick and hear for themselves. They did so, and as the result a preacher was invited, and preaching has continued there ever since.'"‡ Dr. Crook adds: "It is probable that both these statements are correct, as Mr. Dinnen's narrative may refer to the introduction of Methodism to Court-Matrix, and Mr. Myles's to Newmarket, where we had the first society among the Palatines."

† Crook's *Ireland and American Methodism*, p. 47.

‡ *Manuscript Sketch of the Rev. John Dinnen*, p. 22, 1788.

astonished all that heard. The same spirit we found in prayer; so that my voice was well-nigh lost among the various cries of the people.”*

In August, 1752, Mr. Wesley visited Limerick for the second time, and held there his first Conference in Ireland.† There is a tradition that Philip Embury traced his conversion to a sermon from Wesley, probably at this date.‡ In 1756 Mr. Wesley again came, and now, for the first time, preached in Ballingran, the home of Embury and others who emigrated with him. He says: “I found much life among this plain, artless, serious people.”§ In 1758 he was in the neighborhood again, and in his *Journal*, after speaking of their former degeneracy, through “having no minister,” he says: “But they are washed since they heard and received the truth which is able to save their souls. An oath is now rarely heard among them, or a drunkard seen in their borders.”|| July 9, 1760, a few weeks after Embury left, is the date of the last of his visits we shall notice. He then speaks of the German settlers in that region being “forced to seek bread in other places; some of them in distant parts of Ireland, but the greater part in America.”¶ Among these last were Embury and others, God’s chosen instruments for beginning the work in America.

Philip Embury was born in Ballingran in 1728, and, according to a family record, was baptized on September 29 of that year. “He had several brothers, all of whom ultimately found a home and a grave in America.

* Wesley’s *Journal*, June 4, 1750.

† Wesley’s *Journal*, August 12, 1752.

‡ Crook’s *Ireland and American Methodism*, p. 79.

§ Wesley’s *Journal*, June 16, 1756.

|| *Ibid.*, June 23, 1758.

¶ Wesley’s *Journal*, July 16, 1760. Mr. Wesley ascribes their destitution to “their merciful landlords.” (The italics are his.)

He was educated under the care of good Philip Guier, and was subsequently sent to an English school, probably at Rathkeale. After leaving school he was bound apprentice to a carpenter at Ballingran, and was by repute a good tradesman." As already stated, there is a tradition that he traced his conversion to a sermon from Mr. Wesley, probably in 1752. "A small book, in the possession of his family, has the following interesting entry in his own handwriting: 'On Christmas day, being Monday, ye 25th of December, in the year 1752, the Lord shone into my soul by a glimpse of his redeeming love, being an earnest of my redemption in Christ Jesus, to whom be glory for ever and ever. Amen. Phil. Embury.'*" He was shortly after appointed a leader, and was eminently consistent and faithful. Within a brief period he became a local preacher, and, with good Philip Guier, was generally recognized as a kind of pastor of the Palatines.† At a Conference held at Limerick in 1758 he was recommended for the itinerancy, but seems to have been placed on Wesley's list of reserves, to be called out when a vacancy might arise. But before the way was opened he was married, on November 27, 1758, in Rathkeale church, to Miss Margaret Switzer, of Court-Matrix.‡ As an itinerant then could not "lead about a sister, a wife," his marriage made it necessary for him to give up all idea of connection with the Conference. He owes it, perhaps, in part to Margaret Switzer that the Methodist

* For fac-simile of the original see Wakeley's *Lost Chapters*, p. 33.

† Crook's *Ireland and American Methodism*, p. 79.

‡ On what authority most historians of Methodism who have spoken of Mrs. Embury's Christian name have called her Mary is not known, but it would seem to be unreliable. Rev. Dr. B. Hawley (*Christian Advocate*, vol. lxiii, p. 240) gives a document dated July 1, 1775, in which "David Embury, executor, and Margaret Embury, executrix, and relict of Philip Embury, Esq., deceased, of Camden,

Episcopal Church in America holds his name in such honored remembrance.*

When he married, Embury probably had no idea of emigrating; but about the year 1760 the rents on Lord Southwell's estate, on which many of the Palatines were tenants, were increased, and a large removal was the result. Some of them, as we know, had already found a home in America; Embury, with the prospect of a family to provide for, decided to follow them.†

Of the conversion and previous history of the devoted woman whose holy zeal called Embury into more active work, we have no account. She was probably among the early fruits of the labors of the Methodist preachers in Ballingran. This family also came from the Palatinate.‡

In the early part of June, 1760, a party of emigrants was at Limerick preparing to embark for America. Among them were Philip Embury and his wife, two brothers of Embury and their families, Peter Switzer, probably a brother of Embury's wife; a family of Hecks or Hicks, Valer Tettler, Philip Morgan, and a family of Dulmages. Many of their friends and neighbors had gathered round them, and from the deck of the vessel Embury once more spoke to them the word of life. Prayer was offered, and the ship left the wharf bearing rich gifts of blessing to the New World.§ Mr. Wesley, when he visited Ballingran about a month later,

in Charlotte County." N. Y., transfer certain property known as "Wilson's Patent," probably that referred to in Appendix I. One of the witnessess was John Lawrence, Mrs. Embury's second husband. Mr. Gabriel P. Disosway, in his *History of the Earliest Churches in New York*, p. 225, calls her Margaret.

* Crook's *Ireland and American Methodism*, pp. 79-83. † *Ibid.*, p. 83.

‡ H. Mann, *Christian Advocate*, vol. lx, p. 440. As to the identity of this lady see Appendix A.

§ Crook's *Ireland and American Methodism*, pp. 74, 75.

found them gone; he heard from them again before many years.

And now, while the laborers are on their way, let us look at the field in which they are to begin their work.

About one hundred and fifty years had passed since men from Europe began to settle the eastern coast of North America. English Puritans, Cavaliers, and Catholics, Scotch and Irish Presbyterians, French Huguenots, Protestants from Holland and Germany and Sweden, came, generally in companies, and found homes where they could enjoy each other's society. Between the regions which we now call Maine and Georgia, many parts of the coast were beginning to put on the appearance of civilized shores; villages and even cities were springing up, and forest and plain coming under the hand of cultivation. The population was about two and a half millions. Farming, fishing, trapping, hunting, ship-building and trading, and some little manufacturing were their employments. They were mostly Protestants; but English Puritans and Episcopalians, French Huguenots, and Dutch Reformists had their marked peculiarities, for which they were ready earnestly to contend. Already, however, there was springing up a feeling that they had so much common interest as to make it desirable that they should act together, especially where religious liberty was at stake. Dissimilar, though not discordant, elements were gradually assimilating themselves to form a people in many respects different from any other on the globe.

On the 11th of September, 1609, the ship *Hulft-Moon* passed through the Narrows, and anchored in the bay of New York; the pioneer of the vast fleet of vessels of all nations which in coming centuries should find harbor there. Five years later a joint-stock company of merchants in Amsterdam sent out seven ships to trade

with the natives. A rude fort was soon erected at the lower end of Manhattan Island ; after a while rough cottages began to cluster about it, and, under the name of New Amsterdam, the metropolis of the Western continent began its history.

Until 1664 the Dutch retained their control of the colony, and, of course, their speech and habits were in the ascendant. But a change had been going on, and when, in the war with England, the place was surrendered to the Duke of York, it is said that half of the inhabitants were English. The nine years of British supremacy which followed naturally gave greater sway to the English language and customs, and though, for one short year, the Dutch resumed the control, it was easy to re-establish the English authority, which was continued for another century.

It is not difficult for a native of New York city to become enthusiastic about his birthplace. One, not himself exactly to the manner born, says : " Nature has done every thing for New York to render it the commercial capital of North America. Its harbor is universally confessed to be one of the finest on the face of the earth. It is spacious enough to give sea-room at once to all the shipping in the world. Its depth of water at the wharves is sufficient for the largest vessels, and in most of the space within the ample area of the bay the largest ship may safely ride at anchor." It is remarkably " free from obstructions by ice, so that at all seasons vessels can enter and clear." * Its climate is of that medium temperature best adapted to health and mental growth and activity. In short, its rapid growth, in population, business, and wealth, can be no surprise to one who knows its advantages.

But we must not confound the New York of to-day

* *The Metropolitan City of America*, D. Curry, D.D., p. 332. .

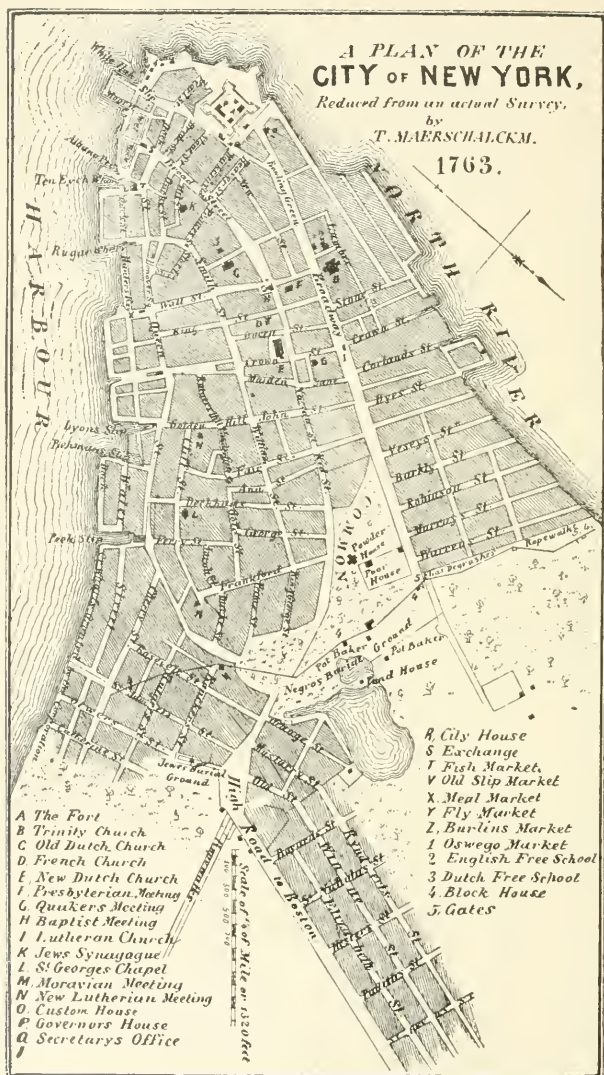
A PLAN OF THE CITY OF NEW YORK,

Reduced from an actual Survey,

by

T. MAERSCHALCKM.

1763.



- A The Fort
- B Trinity Church
- C Old Dutch Church
- D French Church
- E New Dutch Church
- F Presbyterian Meeting
- G Quakers Meeting
- H Baptist Meeting
- I Lutheran Church
- K Jews Synagogue
- L St Georges Chapel
- M Moravian Meeting
- N New Lutheran Meeting
- O Custom House
- P Governors House
- Q Secretaries Office

- R City House
- S Exchange
- T Fish Market
- V Old Slip Market
- X Meat Market
- Y Fly Market
- Z Burlins Market
- 1 Oswego Market
- 2 English Free School
- 3 Dutch Free School
- 4 Block House
- 5 Gates

with that of 1760. On the opposite page is a map dated 1763, and from it we can get some idea of what it was then. The space called the "Common," then on the outskirts of the city, we know now as the City Hall Park. Warren Street was the last on the North River side; Catharine Street on the East River: though on the west of the "High Road to Boston," now the Bowery, we find streets, the last of which is called St. Nevin's, now Broome Street. Many of these streets were no doubt yet only prospective, and the buildings on them were mostly one or two story cottages, with wide intervals between for gardens and pasturage. Only in the lower part of the city was it common to see houses of brick or stone and in continuous rows. The population, as far as we can ascertain, was about fourteen thousand, of whom more than one half were Dutch, and almost all were traders.

As to religion and morality, we have reason to believe that New York in 1760 would have compared not unfavorably with other cities of the day. There were two large Episcopal churches; old Trinity, a Gothic building with a spire, on the spot occupied by the present edifice, and St. George's, at the corner of Beekman and Cliff Streets, modeled after some of the new churches in London.* This has been succeeded by the fine building on Stuyvesant Square. A Reformed Dutch church (known afterward as the South Dutch) stood in Garden Street, now Exchange Place.† Another, long known as the Middle Dutch Church, was on Nassau Street, between Cedar and Liberty, since occupied as the post-office, and lately taken down to give place to the Mutual

* St. Paul's was consecrated in 1766.

† This was destroyed in the great fire of 1835. The congregation afterward, under the pastorage of Rev. Dr. Hutton, built the fine edifice on Washington Square, now occupied by the Asbury Methodist Episcopal Church, formerly Greene Street.

Life Insurance building. Another, called the North Dutch Church, was erected in 1769 at the corner of William and Fair (now Fulton) Streets, which also has given place to buildings for business purposes. The Presbyterians had one church in Wall Street, near Nassau. This was taken down in 1844, and re-erected in Jersey City, the congregation removing to Fifth Avenue, between Eleventh and Twelfth Streets. In 1767 another was founded in Beekman Street, where the Potter building now stands. This, from its material, was known as the Brick Meeting-House, of which the celebrated Dr. Gardiner Spring was pastor for many years. The congregation still worships in a brick edifice, but it stands now on the corner of Fifth Avenue and Thirty-seventh Street. A Scotch Presbyterian Church had lately been organized, which afterward (1768) erected a building in Cedar Street, near Broadway, of which Rev. Dr. John Mason became pastor. There was a French Huguenot church on Pine Street, the congregation of which afterward (in 1834) removed to the corner of Church and Franklin Streets, and now worships in West Twenty-second Street, near Fifth Avenue; and a Lutheran on the corner of Broadway and Rector Street, built mainly through the efforts of the earlier Palatine emigrants, who came about half a century before Embury and his companions.* This was burned in 1776, and in 1808 the Episcopalians erected a spacious building on the site, under the name of Grace Church, to be succeeded in 1844 by their elegant house of worship on Broadway, near the corner of Tenth Street. Another Lutheran congregation had been organized, which occupied for a time a small building on Skinner's (now Cliff) Street, and afterward erected a substantial stone edifice at the corner of Frankfort and William Streets,

* Booth's *History of New York*, pp. 159, 287.

long known as the "Swamp Church." The Moravians had a church on Fair (now Fulton) Street, between William and Dutch Streets, and the Baptists had just built one on Gold Street, between Fair (now Fulton) and John Streets. The Friends had a meeting-house in Little Greene Street (now Liberty Place), near Liberty Street, and the Jews a synagogue on Mill Street (now a part of South William Street).

And these buildings, we have reason to believe, were well filled when public worship was held. "The situation of the inhabitants of New York in religious matters was somewhat peculiar. A professed infidel dared not show himself; open atheism was only known as a monster of European production." "Nearly every body belonged to some sect, and indifference was viewed with utter dislike. Even the troops that paraded on Sunday morning, in marching down Broadway filed off to the right or left, some to one church and some to another. All were religious, or pretended to be so; whilst the laws, taking an immediate interest in affairs of conscience, required the strictest attention to the established forms of public worship."*

This was the field, and now the laborers were approaching.

* *A Short Historical Account of the Early Society of Methodists, etc.* Published by W. & P. Smith, New York, 1824.

CHAPTER II.

THE ARRIVAL, THE DELAY, AND THE SOWING.

IN the *New York Mercury* of August 18, 1760, was the following notice : *

“The ship *Perry*, Captain Hogan, arrived here on Monday last in nine weeks from Limerick in Ireland, with a number of Germans, the Fathers of many of them having settled there in the Year 1710; but not having sufficient Scope in that country, chose to try their Fortunes in America. The 26th of July, in Lat. 39, Long. 63, Captain Hogan saw a Snow, which by her motions he had reason to think was a Privateer. Some Days after Captain Hogan spoke with a Whaling Sloop from Rhode Island, the Master of which acquainted him that a French Privateer Snow had been seen off the coast.” † Elsewhere we have the captain’s name in full, Richard Hogan. ‡ That this was the vessel that brought Embury and his companions there can be little doubt. The voyage, now made in less than six days, was, in their case, nine weeks, or sixty-three days, long; but three days less than that of the Plymouth pilgrims. The war between England and France, which resulted in the subjection of Canada to the English government, was about its close, and French privateers were still seeking

* As August 18 was probably Monday, the date of the arrival was August 11. Dr. Crook, p. 74, says August 10.

† “*Snow*, a vessel equipped with two masts, resembling the main and foremasts of a ship, and a third small mast just abaft the main-mast, carrying a try-sail.”—*Webster’s Dictionary*.

‡ *New York Mercury*, August 25.

their prey off the coast. How many other perils these voyagers may have escaped we know not; but at last they stood on solid ground again, no doubt full of thanks to God for their safe arrival.*

And now one would have expected that, as this vessel bore a Methodist local preacher and several members of a live Methodist society, such a vigorous offshoot from so healthy a stock would have immediately taken root in the new soil and begun to bear fruit. But we are disappointed. "The presumption is that Embury attempted some religious service shortly after landing; but, being constitutionally timid and retiring, and meeting with little or no encouragement, and having no suitable place in which to conduct the services, he abandoned the idea." . . . "He joined the Lutherans, and we have the testimony of his son, Mr. Samuel Embury, that he never abandoned the practice of family worship." Several of his children were baptized among the Lutherans.†

"In August, 1765, a second party of Palatine emigrants arrived from Ballingran and the neighborhood. Among them were Paul Ruckle, Luke Rose, Jacob Hick, Peter Barkman, Henry Williams, and their families. Mr. Ruckle was related to Embury, and brother to Barbara Heck. Jacob Hick and his wife had been

* "When Embury and his fellows landed, Colonel Rutgers, surprised to hear Irishmen talk Dutch or German, recognized them as countrymen, and took interest in them. One of the daughters of the Switzer family, Mrs. E. Coulter, of Cambridge, assured me that her parents usually conversed with each other in Dutch, and had books in that language, especially a Bible and hymn-book."‡

† Crook's *Ireland and American Methodism*, pp. 87, 88. "His home for a while was in John Street, where his son Samuel was born."§

‡ Letter from Rev. P. P. Harrower. *Christian Advocate*, vol. xxxiii, p. 76.

§ Letter from Samuel Embury. *Christian Advocate*, vol. xxiii, p. 184.

Methodists in Ireland, and were among the earliest friends of the infant Methodist Church in New York.*

Some of these Palatines, whether of the first or second company is not clear, "had by this time lost even the form of godliness, and had become adepts at card-playing and other sinful amusements." There is not the slightest shadow of evidence that Embury ever played with them, or even witnessed their playing. Indeed, it is not certain that *any* of these cards-players were Methodists. "The families who accompanied him (Embury) were not all Wesleyans—only a few of them; the remainder were members of the Protestant Church in Ireland, but made no profession of an experimental knowledge of God."† This was the case also with the second company.

One evening, in the autumn of 1766, a "company were assembled playing cards as usual, when" a Christian woman "came in, and, burning with indignation, hastily seized the cards, and, throwing them into the fire, administered a scathing rebuke to all the parties concerned. She then went to Embury's house, and told him what she saw and what she had done, adding, with great earnestness, 'Philip, you must preach to us, or we shall all go to hell, and God will require our blood at

* Crook's *Ireland and American Methodism*, p. 88. Dr. Crook regards this Jacob Hick and his wife as the founders of the Hick family in New York, and the ancestors of Jonathan (not John as he and others write it) Paul Hick, and thinks she was the woman who was so long believed to have been the messenger of reproof and awakening to Philip Embury. But Jonathan P. Hick says that he thinks that his great-grandmother came over as a widow. If he was not in error it would seem that there were three families who bore the name of Heck or Hick. As to the Heck and Hick controversy see Appendix A.

† Letter of Dr. Roberts in Stevens's *History of the Methodist Episcopal Church*, vol. i, p. 54.

your hands.' Philip attempted a defense by saying, 'How can I preach, as I have neither house nor congregation?' 'Preach,' said she, 'in your own house, and to your own company.'* She, it seems, agreed to get the congregation, and, as nearly as can be ascertained, in October, 1766, he preached the first sermon in his house in what was then called Barracks Street, afterward Augustus Street, now City Hall Place."†

* Crook's *Ireland and American Methodism*, p. 89.

† *Not Park Place*, as it is in some narratives. This error, that Embury's house was in what is now Park Place, has been so persistently repeated of late, that it will be well to give the evidence against it. The name of Barracks Street is found on no map of the city which the writer has yet seen; but in several, about the date of Embury's sermon, we have the Lower Barracks and the Upper Barracks. The lower were in the neighborhood of Bowling Green. Of the upper we are told: "The Barracks, erected about the time of the 'Old French War,' extended from the present Chatham Street to Broadway, along Chambers Street."‡ There is on the maps an unnamed street, running from near the eastern end of these barracks, north-east, parallel with Chatham Street; occupying, in fact, the position of the present City Hall Place. This was afterward called Augustus (or Augusta) Street, § and finally received its present name. This is also the testimony of Peter Parks, see Appendix A. It is true that some accounts of the old streets of New York say that Barracks Street was afterward called Tryon Row. This was a short block, running from Chatham Street to the Park, before Center Street was opened through. All that remains of it now is the site occupied by the building belonging to the *Staats Zeitung*, a German newspaper. But it seems most likely that the testimony of Peter Parks is correct. Besides, some of the descendants of Peter Embury lived in Augustus Street. ||

But while it may be a question between City Hall Place and Tryon Row, one thing is certain, *it was not Park Place*. The error is of late origin, and could only have been committed by some one not familiar with New York city. *Park Place was certainly never known as Barracks Street*. In maps of the city of about the date of Embury's first ser-

‡ *Valentine's Manual*, 1856, p. 451. § *A Short Historical Account*, p. 4.

|| See Appendix E, Kate (Embury) Bininger, p. 435.

That first sermon, in that little cottage, to that small congregation, by that preacher, whose vocation, like that of the reputed father of the great Teacher, was that of a carpenter! Any one familiar with the houses of mechanics in the early part of the century can readily call up a probable view of the room, the "living-room" of the family, no doubt: kitchen, dining-room, and sitting-room in one. The floor was probably sanded, or if there was a carpet it was, no doubt, of woven rags, such as economical housewives of that day took delight in preparing. The chairs must have been either wood or rush-bottomed — most probably the former, or what were known as Windsor chairs;* the table of pine, or perhaps cherry. Two candles, very likely, were all that lighted the room; it may be they were in the candlesticks belonging to Mrs. Hick, of which Dr. Wakeley gives an engraving. The audience, we are told, numbered five,† Paul and Barbara Heck, Mrs. Embury, Mr. John Laurence, who afterward married Mrs. Embury, and Betty, an African servant.‡

mon it was called Robinson Street. No barracks were ever in that neighborhood. The writer has spoken and written a number of times to correct this error, but little heed seems to be given to his testimony. Once again, he says, *he challenges any one to give a shadow of proof that Park Place ever was called Barracks Street.* The view of Embury's house given by Dr. Wakeley is probably not authentic. He says (*Lost Chapters*, p. 41) he is indebted for it to J. B. Smith, Esq., of Brooklyn, who "obtained it from one of the men of olden times."

* Such as Peter Emery (Embury), Philip's brother or nephew perhaps, afterward manufactured, as we find by the New York Directory of 1789.

† *A Short Historical Account*, p. 4, says six.

‡ Crook's *Ireland and American Methodism*, p. 90. No authority is given for this statement. If it could be verified it might settle the Heck or Hick controversy. Rev. C. Manson, of the Black River Conference, in a letter to the author, adds a hired man of Mr. Lau-

The services must have consisted of the usual singing and praying and preaching. But what did they sing, and what did Embury preach about? From two old volumes we may get a little light on this question. One of them bears the title, "Hymns and Spiritual Songs, intended for the use of Real Christians, of all Denominations. By John Wesley, M.A., Late Fellow of Lincoln College, Oxford. Ye have put off, etc. Col. iii, 9. The fourteenth edition. Bristol, Printed; and Philadelphia, Reprinted by John Dunlap, at the Newest Printing Office, in Market Street. MDCCLXX." The eighth edition of this collection is dated 1761; another, it is said, was published in 1777. "It was extensively used in Mr. Wesley's societies."* This book must, therefore, have been familiar to the Palatines before they emigrated, and we cannot be much in error if we suppose that the hymns sung on that occasion are to be found in it. But to what tunes did they sing them? The other old volume has about three hundred and fifty pages, and contains one hundred and twenty-eight hymns, set to appropriate tunes. Music and words are both engraved; the music being generally in two parts, but sometimes in three. The title-page reads: "Sacred Harmony, or a choice Collection of Psalms and Hymns, Set to Music in two and three parts, for the Voice, Harpsichord, and Organ." We find no date, and no name either of compiler or publisher. But on the inside of the cover, in blue ink, under which there are

rence. He also says that Laurence's mother afterward married Peter Miller, and moved to Canada with the Hecks, etc. This lady, he says, he remembered, and that she lived to the age of one hundred and two years and eight months. Her daughter Catharine became the wife of Samuel Embury, Philip's oldest son. Paul Heck, he says also, was a soldier one year in a British regiment. See also *Christian Advocate*, vol. vi, pp. 19, etc.

* Creamer's *Methodist Hymnology*, p. 191.

traces of pencil-writing, of which only the figures "1765" can be clearly made out, we read: "Rev. Jno. Wesley remarks in his preface to *Sacred Melody*; published at Bristol in the year 1765: Some years ago a collection of tunes was published under the title of *Harmonia Sacra*. I believe all unprejudiced persons who understand music allow that it exceeds beyond comparison any thing of the kind which has appeared in England before; the tunes being admirably chosen, and accurately engraven, not only for the voice, but likewise for the organ or harpsichord." Above this is the name of J. P. Hick, that is, Jonathan Paul Hick, a descendant of the Mrs. Hick, of New York. On the fly-leaf we read, "John Watson, Edinburgh, 5th April, 1782." It is now the property of Mr. John Stephenson.

The hymns in this volume are mostly by the Wesleys, and, no doubt, the tunes are such as they approved, and were in common use at the time. We may regard it as good testimony as to the tunes the emigrants sang before they left Ireland, and which they would be likely to take up again when they resumed their religious services. Nearly all of them are now out of use; only one will be recognized by its name, Amsterdam; though another, called there "The God of Abraham," is in our books now, somewhat altered, under the title of "Leoni." But Cookham, Hotham, Islington, Kingswood, and Portsmouth (there called Trumpet) will be recognized by all who used the *Methodist Harmonist* forty or fifty years ago. Who can tell but that the words,

"Wretched, helpless, and distressed,
Ah! whither shall I fly," etc.,

were sung to Kingswood? And how appropriate then the verse,

"In the wilderness I stray,
 My foolish heart is blind;
 Nothing do I know, the way
 Of peace I cannot find.
 Jesus, Lord, restore my sight,
 And take, O take the veil away;
 Turn my darkness into light,
 My midnight into day."

Then, too, that hymn, "Jesus, lover of my soul," to the tune Hotham (a beautiful one, as many yet think); and finally, perhaps, as if in prophesy, the words, "Blow ye the trumpet, blow," to the tune Trumpet or Portsmouth. Verily, the year of jubilee had come, and all the nations, "to earth's remotest bound," were to hear the gospel trumpet.*

The prayer that followed the opening hymn, we can well believe, consisted, to a great extent, of humble, penitent confession, and earnest supplication for the reviving presence of the Holy Spirit. The sermon, no doubt, was an earnest, faithful, but tender, expostulation, because of past unfaithfulness, and invitations to return to that God who would heal their backslidings and love them freely. Embury, as we learn, generally gave evidence of much feeling; he often wept while preaching,† and a sense of his own recent neglect of duty must have made him very tender in his dealing with his hearers. Perhaps he used on that occasion the same old Bible from which he afterward preached when the church was opened. ‡

* The Germans are generally good singers, and Brother J. P. Hick, already referred to, inherited this talent. His voice was long a leading one in the social services at Mount Vernon, N. Y., where he died. Rev. George Coles writes: "He had one of the best tenor voices I ever heard."—Coles's *Later Years*, p. 85.

† Wakeley's *Lost Chapters*, p. 126.

‡ See Appendix II.

CHAPTER III.

GROWTH: THE BLADE, THE EAR, AND THE FULL CORN
IN THE EAR.

As was to be expected, the congregation soon increased; more space was needed, and a large upper room was hired in the same street, about ten doors from the barracks. "Here," says Peter Parks, of New York, "a great excitement took place among the people; many were awakened and some converted. Among them was my grandmother, Catharine Taylor, and my mother, Mary Parks. At this time Mr. Embury formed a class of all the members then in society, which was twelve. There were three musicians belonging to the Sixteenth Regiment of the British troops, then stationed in the barracks in Barracks Street. Their names were James Hodge, Addison Low, and John Buckley. They were exhorters, and assisted Mr. Embury in the meetings. There were some souls awakened and converted in the poor-house. Mrs. Deverick was one; and through her instrumentality Mr. Embury was called to preach in the poor-house. By this means the master of the poor-house, Billy Littlewood, was awakened and converted."*

* From a document found among the papers of Rev. Ezekiel Cooper. Crook's *Ireland and American Methodism*, p. 96. *Christian Advocate*, vol. xxxv, p. 60. A venerable lady, a granddaughter of Mrs. Deverick, Mrs. McCabe, of White Plains, N. Y., corrects an error or two here. The name should be Devereux, and she was not an inmate of the poor-house, but the daughter of a wealthy ship-master, who interested herself in the spiritual welfare of the poor. We find her name (spelled Deverix) as a subscriber of eight shillings to the church building.

About this time Charles White and Richard Sause arrived. They had been Methodists in Dublin, Ireland, and were very valuable additions to the society, especially as they had more worldly goods than most of their brethren. One evening, about February, 1767, the congregation was surprised, if not alarmed, by the appearance among them of a stranger in the uniform of a British officer, and wearing a green shade, to conceal the absence of his right eye. They were soon, however, rejoiced to find that he was a Methodist, and a local preacher, and was ready to assist in the work. Thomas Webb was born in England about 1724. He entered the British army, and at the siege of Louisburg, in 1758, lost his eye, and was soon after permitted to retire on half-pay. In 1764 he was awakened under the preaching of John Wesley, and, before long, began to preach. He was appointed barrack-master at Albany, N. Y., and, hearing of Embury's work, paid a visit to the infant society. He preached in his regimentals, with his sword lying on the desk before him, and drew large congregations, who were attracted, not only by the novelty of hearing a soldier preach, but by the earnest eloquence with which he declared the truth. He returned to England in 1771 or 1772, but was in this country again in 1773. He was here also in 1777, as in that year he was suspected of being a spy.* He died suddenly, December 10, 1796, and was buried at Portland Street Chapel, Bristol, England. He was twice married, and had two sons, one by each marriage. They came to this country after his decease, and settled in Canterbury, Orange County, N. Y. One of them became a Quaker preacher, but always professed a strong attachment to the Methodists. It is not at all improbable that, if Embury had not begun his labors when he

* *Historical Magazine*, vol. vii, 1863, p. 177.

did, Captain Webb would have been the pioneer of American Methodism. As it was, his labors and contributions aided very materially in its establishment. He heads the list of subscribers for the chapel, and with the largest contribution, and appears to have paid the passage of some of the earlier missionaries. His earnest appeals, also, to Mr. Wesley and the British Conference had great effect in procuring the ministerial help needed. His preaching was remarkably effective. Mr. Wesley says, "He is a man of fire, and the power of God constantly accompanies his word." * John Adams (the second President of the United States), while attending Congress in Philadelphia, in 1774, heard him, and said, "He is one of the most fluent eloquent men I ever heard." † Peter Williams, the old colored sexton of John street, regarded him as something wonderful. ‡ Out of the mouths of these three witnesses, of so widely different positions, the fact of Captain Webb's ability as a preacher seems to be fully established. §

Under the labors of these two faithful fellow-workers, Philip Embury, the carpenter, and Thomas Webb, the soldier, many were converted, and the place soon

* Wesley's Works, vol. vii, p. 57.

† Wakeley's *Lost Chapters*, p. 148.

‡ *Ibid.*, p. 441.

§ Rev. George Coles writes in *Christian Advocate*, vol. xxxiv, p. 160: "Conversing with an aged member of our Church the other day, I had the curiosity to ask him when, where, and how he was first convicted of sin, etc. He informed me that a Mr. Van Patten, a blacksmith, was the means, in the hand of God, of opening his eyes. 'Do you know,' said I, 'how the blacksmith was awakened?' 'Seeing a black man die, happy in the Lord,' said he. 'Do you know,' said I, 'how the black man came by his serious impressions?' 'His master was a religious man, and taught him the fear of the Lord.' 'And where did he (the master) meet with his conviction?' said I. 'Hearing Captain Webb preach,' said he. Thus 'he, being dead, yet speaketh.' "

became too strait for them. Early in 1767, therefore, they removed to the far-famed "Rigging Loft." * This stood in Horse and Cart Street (a section of what is now William Street), between John and Fulton Streets (now No. 120),† and had been occupied some years before as a place of worship by the Baptists.‡ It was sixty feet long by eighteen feet wide, and was furnished with a desk and benches. Here there was preaching on Sabbath mornings at six o'clock, and on Sabbath evenings, and, after a time, on Thursday evenings also. The singularly early hour of the morning service is accounted for by the fact that Methodists then regarded themselves as a society of the Church of England, and were careful not to interfere with the regular exercises of that Church.§

But the congregation soon outgrew its new accommodations, and the need of a chapel of its own became

* It is not very clear whether this removal took place before or after Captain Webb's arrival, but it seems most likely after.

† Mr. G. P. Disosway, *Christian Advocate*, vol. vii, p. 85.

‡ Greenleaf's *History of the Churches of New York*, p. 225, and *Christian Advocate*, vol. xxviii, p. 114.

§ During the Revolution this rigging-loft was owned by a Mr. Warner, who was compelled by the British to make sails for them. His grandson, Mr. E. H. Warner, married a sister of the Rev. John Summerfield, || and their daughter is the wife of the Rev. Alexander McLean, of the New York East Conference. The building was standing until 1854. The lower part was used as a store, its last occupant being a card-engraver. The accompanying view gives a good idea of its appearance in its later years, as will be remembered by many now living.

The following narrative of a visit to the building may amuse and interest: "Passing along a certain street, and seeing the house which had been once occupied as the Primitive Methodist meeting-house, then a small store, I concluded to step in and inquire whether any

evident. Either the same good lady who had aroused Embury from his inactivity, or perhaps the other claimant of that honor, made the matter a subject of prayer, and, as she said, "received with inexpressible

facts concerning its early days had ever been spoken of in the presence of the present occupant. I had taken for granted that the inmates should be New Yorkers; but I was no sooner entered than I perceived it was used by a *debonair* foreigner, who, with much vivacity and seeming politeness, was already on the *qui vive*, and earnestly approaching from a back apartment. It struck me instantly as an affair *mal à propos* on both sides, for I could readily read in his countenance that he expected in me a guest by whom to make his profit. It was not, perhaps, to the credit of the gentleman that I should beforehand conceive that he would revolt at any question about a Methodist meeting-house, let me put it in what form of gentleness I would, but it was so. I had no sooner, in set words of intended brevity, told the object of my stepping in, than I perceived 'the hectic of the moment' flush his cheeks, and I began to think that if I could only preserve my self-possession I might see the veritable enactment of 'Monsieur Tonson' himself. His first replication was, 'O, saire! what have I to do wid de Metodist meeting?' 'Excuse me, sir,' I replied, 'that is what I cannot answer, because I came to ask you what you might have ever heard of this house.' 'Why, saire, what have you to do wid dis house?' 'Very much,' said I, 'as a matter of curiosity; for here, it was said, was cradled a religious people, now the strongest in numerical force in the United States.' 'Ah, saire, dat is noting to me; I am no Metodist.' 'O, sir,' said I, 'of that I am fully satisfied.' 'Then, saire, what do you want?' 'I told you at first, sir, when I introduced myself and subject.' 'I have no interest in the subject,' said he. 'So I perceive,' said I, 'and I am only sorry I have engaged so much of your time to so little of mutual profit.' Perceiving him so tempest-tost on so small a subject, all 'to waft a feather or to drown a fly,' I constrained him to hear me a little longer, while I should tell him a little of the primitive history of the house, under the plausible kindness of enabling him to give more direct answers to future inquirers if ever again questioned concerning his very notable premises. His nervous impatience in the meantime was apparent enough, but he had to bear it to please my humor, for it was impossible to quarrel with my gentleness and urbanity, and he, possi-

sweetness and power the answer, 'I the Lord will do it.''' A plan was suggested, as she believed, divinely, and was approved by the society, and she thus became the architect of the first Methodist Episcopal church in America. Captain Webb, without whose aid the enterprise would probably not have been attempted, entered heartily into it, and headed the subscription paper; land was obtained, and the work of building soon commenced.

In the early settlement of the city, land was often assigned to individuals or companies, either as a reward for services or as an inducement to improve it or use it for some business likely to be a benefit to the community. About 1676, the tan-pits in Broad Street having been declared a nuisance, and the tanners ordered to remove, a tract of land bounded by Maiden Lane, Broadway, Ann Street, and a line between William and Gold Streets was granted, either gratuitously or for a small sum, to a company of shoe-makers, who were also tanners. Their names were John Harpendinck (or Harpending), Heiltje Clopper, Charles Lodwick, Abraham Santford, and Carsten Luersen. This property became known as the shoe-makers' pasture or land, and in 1696, when Maiden Lane was regulated, the ground was surveyed and divided into lots.* Nearly in the center of this plot rose an eminence which was called Golden Hill.† An event connected with

ably, could not but be half afraid that his troubler was 'lunatic and sore vexed,' as one too often affected from the glimpses of the moon. We parted with mutual bows and civilities, and both 'preserved our honors.''' Watson's *Annals of New York*, p. 360.

* See a map of it in *Valentine's Manual*, 1860, p. 526.

† So called, it is said, because of the rich gold color of the wheat sometimes ripening upon it. Paper by G. P. Disosway in a scrap-book prepared by H. Onderdonk, Esq., in the Astor Library.

the agitation preceding the Revolution afterward made the name memorable.* A street cut through this ground, running parallel with Maiden Lane from the East River to Broadway, was named, a part of it, Golden Hill Street, and a part John Street, after John Harpendineck.

On the south side of this street, between Nassau and William Streets, rather nearer to Nassau, a site was obtained for the church. At first it was leased, and the original lease (as printed by Dr. Wakeley, *Lost Chapters*, etc., p. 51) is given in Appendix B.† The next day a deed of sale was given.‡ This seems to have been for some technical purpose, as another deed of sale is dated November 2, 1770.§

The Mary Barclay from whom the property was obtained was the widow of the Rev. Henry Barclay, second rector of Trinity Church. He succeeded the Rev. William Vesey, in 1746.|| After a successful ministry he died deeply lamented, August 20, 1764.¶

The lease describes the land as in the north ward of the city. This will sound strangely to one familiar with the locality now. It is included in the second ward at present.

It will be seen, by the paper, that the original deed dates back to 1696, when the Shoe-makers' Ground was divided. An entry in the "old book" corroborates

* See sketch of Isaac Sears, Appendix E.

† Dr. Wakeley speaks of the paper as in his possession. But he does not say where it came from, nor has the writer been able find it.

‡ See Appendix C. } Both of these documents are in the hands of
§ See Appendix D. } the trustees of the Eighteenth Street Church.

|| Vesey and Barclay Streets bear their names.

¶ Wakeley's *Lost Chapters*, p. 54.

the statement that the ground was first leased. It reads, "August 1, 1769. To cash paid William Lupton, which he lent to pay the ground rent, £14 10s."* Two years and seven months later the land was bought. The deed of sale was indorsed, "Mr. Joseph Forbes to Rev. Richard Boardman and others. Release, dated 2 November, 1770." Who this Mr. Joseph Forbes was, into whose hands the title to the property had come, we have no means of ascertaining. It is noticeable, however, that he is called a cordwainer, and was, therefore, an appropriate owner of "Shoemaker's ground."†

By what, when we think of it carefully, must seem a remarkable Providence, a copy of the subscription paper and of the list of subscribers to the old church has been preserved to this day. It is found in the "Old Book" already referred to. The paper has been much and justly praised. Bishop Janes and many others expressed their profound admiration of it.‡ It is given here strictly according to the original copy as to spelling, contractions, and capitals:

"*Preamble* of the Subscription list, with the Names of the Subscribers, and respectives sums given Anext.

"A number of persons desirous to worship God in spirit and in truth, Commonly call'd Methodists (under

*This is our first reference to the old account-book which Dr. Wakel-y uses so interestingly in his volume entitled *Lost Chapters Recovered*, etc. For a description of it see Preface.

† On May 1, 1785, the trustees bought additional land in John Street of Leonard Lisperard, Sr., and on April 12, 1786, made another purchase from the Reformed Dutch Church. The deeds for these pieces of property are also in the hands of the trustees of the Eighteenth Street Church.

‡ Wakeley's *Lost Chapters*, p. 68.

the direction of the Revd. Mr. John Wesley), whom it is Evident God has often been pleased to Bless in their Meetings in New York, Thinking it wo'd be more for the Glory of God and the good of souls, had they a more Convenient place to meet in, where the Gospel of Jesus Christ might be preach'd without distinction of Sects or partys, And as Mr. Philip Embery is a member and helper in the Gospel, they Humbly beg the Assistance of Christian friends, in Order to Enable them to Build a Smal house for that purpose, Not doubting But the God of all Consolation will Abundantly Bless all such as are willing to Contribute to the Same."

The list of subscribers which follows has been carefully copied from the original, and several errors in that in the *Lost Chapters* corrected, a few of which will be noted.

There are two hundred and fifty-nine subscriptions, but some of them are additional amounts to the same name, making the number of subscribers not more than two hundred and fifty. Considering the circumstances, and especially the value of money* in those days, they gave liberally. The writing seems to be that of Mr. Lupton.

The list is given as it stands. There are errors in spelling, etc., but it is thought best to attempt no correction here. The totals denote the footings of each column in the original, except that following the name of Samuel Schuyler.

	£	s.	d.		£	s.	d.
Thomas Webb.....	30	0	0	Christopher Stimets ...	5	0	0
William Lupton.....	20	0	0	[Stimets is in different ink.]			
James Jarvis.....	10	0	0	I. Robuck.....	1	0	0
Charles White.....	5	0	0	Oliver Delancy.....	6	10	0
Benjn. Huget.....	5	0	0	John Crugar.....	5	0	0

*The pound at that time was equivalent to two dollars and a half. See p. 99, where we find £4 16s. reckoned as twelve dollars.

	£	s.	d.		£	s.	d.
Mr. Abthorp.....	3	5	0	John Wessel.....	0	5	0
James Delancy.....	3	5	0	Michl. Howert.....	0	8	0
Rob't Lake.....	5	0	0	Mrs. Lyon.....	0	4	0
Rev. Mr. Ahmuty.....	2	0	0	Abm. Mountany.....	0	8	0
Rev. Mr. Ogvelsvie....	1	12	6	Mr. Bamber.....	0	16	3
Rev. Mr. English.....	1	12	6	Cash.....	0	12	0
				Thos. Petel.....	0	8	0
	104	5	0	Thos. Whaley.....	0	8	0
Grove Bend.....	3	5	0	Saml. Veilkinham.....	0	8	0
John Crook.....	3	5	0	Cash.....	0	12	0
Paul Heck.....	3	5	0	Mrs. Cooley.....	0	8	0
Joseph Pearson.....	3	2	0	Mrs. Commis.....	0	8	0
Gose Courtland.....	2	18	0	Jasper Cavour.....	1	0	0
Mr. Graham.....	1	10	0				
James Jauncy.....	4	13	0		158	16	3
Henry Newton.....	3	5	0	Thompson & Selby.....	0	8	0
Richard Sauce.....	3	5	0	G. Golet.....	0	8	0
N. B.....	0	6	0	John Marks.....	0	8	0
Mary Arther.....	0	8	0	D. Goldsmith, Jr.....	0	2	0
Mrs. Stapel.....	0	16	3	Wm Bur.....	0	1	6
Mrs. Hauser.....	0	8	0	Wm Rhilander.....	1	0	0
John Velt House.....	1	0	0	John Clark.....	0	8	0
				Simon Brastead.....	0	10	0
	135	11	3	Girthy Hodge.....	0	10	0
Mr. Muson Ward.....	0	8	0	Elish. Cusign.....	1	0	0
Mr. Moral.....	1	12	6	John Brandon.....	1	0	0
Corn. Sebring.....	0	8	0	Wm. Pearson.....	0	6	6
Isaac Sebring.....	0	8	0	Mr. Rhilander.....	0	16	0
Whitehead Cornal.....	0	6	6	Geo. Crosley.....	0	8	0
Sebring.....	0	4	0	Mrs. Slyder.....	0	4	0
Mrs. Johnston.....	0	8	0	Captn. Davis.....	0	10	0
Susanna Letson.....	0	8	0	Rachell.....	0	9	0
Jacob Hick.....	1	0	0	Margrett.....	0	7	0
[without dot.]				Mr. Bartow.....	1	0	0
Hanah Holding.....	0	4	0	Mrs. Deverix.....	0	8	0
Sarah Alboid.....	0	16	0	Wm. Williams.....	0	10	0
Mr. (or Mrs.) Glassford.	0	8	0	Mrs. Mc Coy.....	0	8	0
Lambert Garrison.....	0	10	0	Mrs. Heys.....	1	4	0
Edwd. Light.....	1	0	0	Wm. Eustick.....	1	0	0
Peter R. Levingston...	2	0	0	Francis Jones.....	0	15	0
Alexr. Hutchin.....	1	10	0	Michl. Cross.....	1	0	0
Jacob Hollet.....	1	10	0	Mr. Stryer.....	0	4	0
James Beatman.....	0	16	3	Mr. Ranscar.....	0	10	0
Philip Levingston.....	0	16	3	Christian Schulass.....	1	0	0
Joseph Drake.....	0	8	0	Elish. Park.....	0	2	0
James Peters.....	0	10	0	James Hollet.....	1	0	0
Nicholas Quackinbush.	0	16	3	Mr. Harvey.....	0	8	0
Cathne. Frank.....	0	4	0	Thos. Durham.....	1	10	0
Mrs. Colpin.....	0	8	0	Henry Van Vleck.....	2	0	0

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	£	S.	D.		£	S.	D.
James Lough.....	0	4	0	Mr. Grant.....	0	6	0
Doctor Beard.....	1	10	0	Mrs. L. L.....	0	16	3
Mr. Trimper.....	0	4	0	John Sayre.....	0	3	3
	<hr/>			John Marstin.....	0	8	0
	182	8	3	Captn. Randle.....	0	16	0
Mr. Miset.....	0	4	0	Mrs. Read.....	1	6	0
Wm. Webb.....	1	0	0	Mr. Axtell.....	3	5	0
Geo. Hopson.....	1	12	6	Gilbert Forbush.....	0	13	0
Adam Gilerist.....	1	12	6	Michl. Thody.....	0	8	0
Mr. (or Mrs.) Lisperard.	2	10	6	Mary Ten Eyck.....	0	8	0
David Clarkson.....	1	0	0	Henry Cuyler.....	0	16	3
G. W. L.....	1	0	0	Mr. King.....	0	16	0
Cash.....	1	0	0	Chas. Williams.....	0	16	0
Thos. Bell.....	1	0	0	Nich' Steverson.....	1	0	0
Rev. Mr. Nizer.....	0	16	0	Joseph Read.....	1	8	0
A. Beninger.....	1	0	0	Cash.....	0	2	0
Nancy Crosfill.....	1	0	0	Thos. Marstin.....	0	8	0
Mary Newton.....	1	0	0	Thos. Walton.....	1	0	0
John Mountany.....	0	8	0	Widow McCivers.....	1	4	0
Mrs. Buller.....	0	8	0	John Watts.....	2	0	0
Mrs. Bell.....	0	8	0	Doctr. Mallet.....	0	16	3
Thos. Taylor.....	1	0	0	Abm. Wilson.....	0	16	3
Edwd. Caskallen.....	1	0	0	Abm. Lynson.....	0	12	0
Vall Tetler.....	1	0	0	Anthly. Rutcas.....	0	16	0
Benjn. Ogden in work..	1	0	0	Timothy Hust.....	0	12	6
Phill Coughran in do...	2	0	0	Thos. Barrow.....	0	13	0
Mrs. Bartley.....	2	0	0	Doctr. Middleton.....	0	16	3
David Grim.....	0	8	0	John Dunscomb.....	0	16	0
Sweeny.....	0	2	0	Rachel Creshong.....	0	4	0
Peter Van Skiack.....	1	4	0	John Mott.....	0	13	0
Van Every.....	1	1	0	Mr. I. Taylor.....	0	8	0
Vander Vort.....	1	4	0	Henry White.....	1	0	0
Meeks.....	0	2	3	John Cregear.....	0	6	0
Giles.....	1	1	0	John Roberts.....	0	8	0
David Embury.....	2	0	0		<hr/>		
Jackson.....	0	12	0		251	9	6
Captn. Thos. Clark....	1	0	0	Thos. Moore.....	1	1	0
Captn. St. A. Crow....	1	12	6	Elias Debruce.....	0	16	0
Danl. Neal.....	0	16	0	John Cuk.....	2	0	0
Chas. McCivers.....	1	12	6	Mr. Comaline.....	0	16	0
Isaac Low.....	1	4	0	Doctr. Kisan.....	0	13	0
David Mathews.....	0	16	3	Rudolf Ritsman.....	1	0	0
Thos. Witter.....	0	16	3	Wm. Kelly..	0	16	0
	<hr/>			Nathl. Marstin.....	1	12	6
	221	19	6	Tnos. Vandrill.....	2	0	6
Joseph Read.....	0	13	0	Chas. Barrow.....	0	8	0
Garret Beatman.....	1	0	0	James Duaine.....	2	0	0
Thos. Elison.....	0	16	0	Theod. Van Wyck.....	2	0	0
Richd. Everts.....	0	4	0	Thos. Jones.....	1	14	0

	£	s.	d.		£	s.	d.
John Haris Cruger....	0	19	6	John Leake.....	15	0	0
Curtragt.....	1	12	6	James Jarvis.....	10	0	0
O.....	2	0	0	Samuel Selby.....	10	0	0
A. U.....	1	12	6	George Hopson.....	10	0	0
B. R. E.....	1	12	6	William Lupton.....	10	0	0
Verpleck.....	1	4	0	John Chave.....	5	0	0
Mr. Ludlow.....	0	16	3	Charles Morse.....	1	0	0
Wm. Ludlow.....	1	4	0	John Staples.....	1	0	0
C. Ludlow.....	1	0	0	Stephen Sands.....	1	0	0
F. Smith.....	0	16	3	Philip Ebert.....	1	0	0
A. Hamsley.....	1	0	0	Thomas Durham.....	1	0	0
T. Atwood.....	0	16	3	Thomas Duncan.....	1	12	6
P. Ramson.....	0	16	3	Eliz. De Forreest.....	1	12	6
Mr. Fenton.....	0	8	0	Mrs. Gray.....	1	0	0
Mr. Faitly.....	0	2	0	Mrs. Anderson.....	3	4	0
Mr. Banyar.....	1	12	0	K. P.....	0	14	0
Mr. Yeats.....	0	16	3	Capt. Hecht.....	3	4	0
Fredk. Depoister.....	0	16	3	John Bowden.....	1	0	0
Mr. Bull.....	0	10	0	W. X.....	0	8	0
Mr. Beach.....	1	0	0	Thomas Brinkley.....	0	16	0
Mr. Ludlow.....	0	9	0	Nathl. Child.....	1	0	0
Captn. Long.....	0	8	0	H. N.....	0	8	0
Mr. Van Horn.....	1	0	0	Drx. E.....	5	0	0
Henry Holand.....	0	16	0	W. E.....	0	8	0
Thos. Tucker.....	1	12	0	Lewis Faugers.....	3	4	0
Richd. Curson.....	0	10	0	Richard Sause.....	10	0	0
Cash.....	0	4	0	Mrs. Hickey.....	0	8	0
Mr. Cook.....	0	4	0	Peter Grim.....	1	0	0
	294	4	2	William Rhilauder.....	1	0	0
Mr. Raise.....	0	4	0	Benjn. and Wm. Rhilander.....	1	0	0
David Johnston.....	1	12	6	Charles White.....	3	5	0
Isaac Sears.....	1	0	0	Thomas Webb given in interest upon his bond.....	3	4	0
Lawyer Wickham.....	0	19	6				
Henry Newton More..	6	15	0				
John Casner.....	1	0	0				
Richd. Waldron.....	0	16	0				
Mr. Saml. Schuyler....	3	4	3				
	309	15	6		418	3	6

NOTE.—This column is written in paler ink.*

In looking over the list we will be surprised at the absence of two names. One is that of John Southwell, one of the original trustees, as we learn from the deed. He is there called a merchant, and we cannot help but

* Such information as can be obtained in regard to these subscribers will be found in Appendix E.

ask why he is not among the subscribers. In the inventory of furniture bought for the preacher's house we read of money paid to Mrs. White and Mrs. Southwell for a pair of sheets, and also to Mrs. Southwell for a saucepan. Perhaps he failed in duty here, though we would prefer to believe that somewhere among the subscriptions put down as cash, or with merely initial letters, his contribution is hid. In 1773 it is stated in the "Old Book" that Boardman, Pilmoor, Webb, and Southwell had left the province. He must, therefore, have been a loyalist, but we do not find his name in the published lists of the loyalists. The Palatines were tenants of Lord Southwell in Ireland; perhaps this John Southwell was a relative of his. It is also singular that the published journals of Mr. Asbury do not contain his name.

But Philip Embury's name is not there. That, however, may be easily explained. He was comparatively a poor man, and gave his time and strength to the work. His saw and plane and hammer were diligently used on the timber of the building, and though we find some payments were made to him, amounting in all to £28 13s. 11d., we can readily believe that these were but a partial compensation for his labor. No doubt his contribution equaled, all things considered, that of any of his brethren. Not the least hint is given that he failed to do his part. Thomas Bell tells us he (Bell) worked six days on the building, whether for wages or gratuitously he does not say. David Norris, a carpenter, received more than one hundred pounds for material and labor, and John Gasner between ten and eleven pounds for painting and glazing. Samuel Edmonds (the grandfather of Judge Edmonds, a prominent believer in spiritualism), received more than five hundred pounds for mason work and material.

Mr. Wesley sent fifty pounds collected in England. Under date of October 30, 1769, which must have been immediately after Mr. Boardman's arrival in New York, we find in the "Old Book" this entry: "By cash received from Mr. Boardman: 1 moidore, 48s.; 1do., 46s.; 11 $\frac{3}{4}$ guineas at 36s.—£25 16s." This is evidently a part of the fifty pounds; all, probably, that was sent in cash, the rest being in books, to be sold, not only for the pecuniary but spiritual benefit of the Church. On the same page, therefore we find this: "1770, 31st March, by cash received from Mr. Pilmoor, on account of books sold, brought from England, seven half jo., at 64s. each, £22 8s." This makes, with the cash above reported, £48 4s. Some books no doubt remained unsold, but it speaks well for the intelligence and spirituality of the early Methodists that so many were disposed of in so short a time. But not from England alone did the John Street congregation receive help. The first entry of the current account in the "Old Book" reads: "By cash from Mr. Webb, which he brought from Philadelphia, £32." The Methodists of the City of Brotherly Love had as yet no church of their own; they were worshiping, as their New York brethren had been doing, in a rigging-loft, but they send a token of Christian affection. From the letter of Thomas Bell* we learn that the building cost six hundred pounds sterling.

While the church-building enterprise was in progress the society began to feel the need of a pastor who could devote his time exclusively to the work. A letter was written to Mr. Wesley, stating their circumstances and asking for "a man of wisdom, of sound faith, and a good disciplinarian." It was signed T. T., and was no doubt from the pen of Thomas Taylor,† one of those to whom the lease was given in 1768.

* See Appendix G.

† See Appendix F.

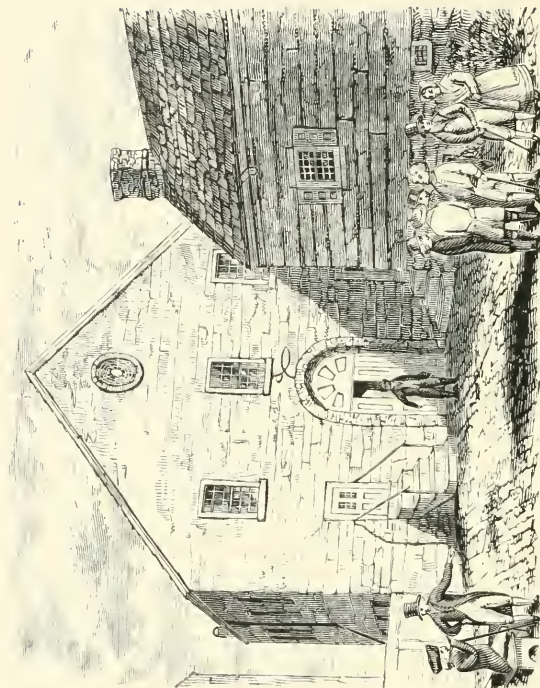
CHAPTER IV.

THE FIRST GARNER.

AT last Wesley Chapel, the first Methodist church building in America,* stands ready for occupation. To

* New York Methodists will claim that it was the *first*. For a discussion of the title of Strawbridge Chapel to the priority, see Wakeley's *Lost Chapters*, chapters xvii, xviii, and xix, and p. 590; Daniel's *Illustrated History of Methodism*, p. 376, etc.; Atkinson's *Centennial History of American Methodism*, p. 15, etc.; Stevens's *History of Methodist Episcopal Church*, vol. i, p. 72; Cooper's *Funeral Discourse* on the death of Bishop Asbury, pp. 72, 73, edition of 1819; *Wesley's Journal*, August 3, 1769. The substance of the whole is that Wesley heard of none of earlier date than that in New York (he calls it the first Methodist preaching-house in America). Lee, Cooper, Garrettson, Morrell, and Boehm (all early authorities, the first a native of Virginia, the second and third natives of Maryland, and all three familiar with the region in which Strawbridge labored) testify in favor of Embury and New York; Daniels and Lednum in favor of Strawbridge and Maryland; Atkinson is in doubt; and Stevens declares himself open to correction. There is uncertainty as to the dates in the Strawbridge case. As to that of Embury, there is no doubt that it was at least as early as 1766, and some testimony would place it at 1763 or 1760.† The advocates of the Strawbridge claim lay great stress on the fact that Asbury, "by a remark in his *Journal*, in 1801, gives historical precedence to the Maryland society." At first sight the passage may seem so to do, but, studied with its context, it is capable of another interpretation, which is more in harmony with other testimony from the bishop. He was attending Conference at Pipe Creek in the early part of May, 1801. The people, he says, "were kind," and he and the preachers "had rich entertainment." It may be presumed that he heard at the table and elsewhere a good deal from this hospitable people about the priority of their society. If it had convinced him, the entry in his *Journal*

† Wakeley's *Lost Chapters*, p. 179.



FIRST METHODIST CHURCH, JOHN STREET.

every genuine Methodist its appearance is of more interest than that of the finest cathedral ever erected for Christian worship. Its exterior is familiar to us from the engraving which is given on the opposite page. The ground being higher than the expected level of the

would probably have read, "Here Mr. Strawbridge formed the first society in America;" the word Maryland would have been superfluous. But he writes, "The first society in Maryland," and then, after a hyphen, the two words in italics, "*and America*," (they are *both* italicized in the *first* edition of the Journal); so it reads "the first society in Maryland—*and America*," which may be understood, *possibly* in America. But whatever he may have thought about the location of the *first society*, he says *nothing about the chapel*. If he believed the Pipe Creek building to be the earliest, why did he leave the preface to the Discipline uncorrected during the nearly fifteen succeeding years of his life, and why leave his intimate friend Cooper in error? and how was it that Henry Boehm, the bishop's traveling companion for five years, who was with him several times at Pipe Creek, never heard, either from the bishop or any one else, "any claim that Methodism in Maryland was earlier than in New York," or, "that the log meeting-house in Maryland was erected first?"* Were Asbury's prejudices against Strawbridge so strong that he could not do him justice? It must be confessed that he does show some animus against Strawbridge, especially if the entry in his Journal of September 3, 1781, refers to him. It reads: "I visited the Bush Chapel. The people here once left us to follow another. Time was when the labors of their leader were made a blessing to them; but pride is a *busy* sin. He is now no more: upon the whole, I am inclined to think the Lord took him away in judgment because he was in a way to do hurt to his cause; and that he saved him in mercy because, from his death-bed conversation, he appears to have had hope in his end." "Asbury's great military soul could pardon almost any offense but insubordination to authority. Not only Strawbridge's persistence in the administration of the sacraments but his continued charge of the Sam's Creek and Brush Forest congregations displeased the bishop." Stevens's *History of Methodist Episcopal Church*, vol. i, p. 79. But we cannot suppose that this would lead him to persist in a statement he believed to be false.

* See, carefully, H. Boehm's letter, Wakeley's *Lost Chapters*, p. 530.

street, the entrance to the building was placed a few steps below the surface. When the work of grading was done, however, it was found that not sufficient allowance had been made, and the building stood above the line of the sidewalk. The house in antique Dutch style on the right of the engraving, and partly in front of the church, was evidently there before the church was erected. It was occupied as a parsonage, and in it also was kept the Methodist library, of which the preachers had charge, giving out books on Friday evening after service. The basement was the dwelling of the sexton.* In front was a tight board fence, in which was a gate-way and a small door between it and the parsonage. Within it was an area, paved with brick, about thirty feet wide. The edifice was forty-two by sixty feet. It was built of rough stone covered with light blue plaster. The center door-way and circular window above it were arched with brick painted red, as appears from the old colored engraving.† Besides this circular window we see three upper windows and a door on each side of the central door, but at a higher level. These communicated with the galleries, the women using that on the right and the men that on

* *Short Historical Account of the Early Society of Methodists, Established in the City of New York*, p. 6.

† The engraving referred to, which is believed to be the original of all that have been published, is the frontispiece of a large pamphlet, fifteen by twelve inches, issued in 1824 by W. & P. C. Smith, entitled, *A Short Historical Account of the Early Society of Methodists, Established in the City of New York*. It is from a picture painted, I believe, by one of the publishers, who were sons of Joseph Smith, a prominent member who died in 1840, after a membership of more than fifty years. A tablet to his memory is in the present John Street Church. The copy of the pamphlet in the hands of the author of this lacks the engraving, but it may be found in the copy in the library of the New York Historical Society.

the left. These, however, are said to have been added at a later period. If so there were probably windows there when the house was built. Rev. D. Devinne says the picture is a good one, and thinks there was but little alteration from the time it was built.*

For a view of the interior, however, we have to depend on such meager traditions as have come down to us. The pulpit, built, we are told, by Embury's own hands, stood opposite the door, probably very nearly on the spot occupied by that of the present building. As to its height and general appearance testimonies differ. One witness,† who was familiar with the building from 1806 until the close of its history, thinks that from the floor to the book-board it was about seven or eight feet. If so, the elevation of the platform could not have been above four feet. Another,‡ who, however, was in it but a few times, estimates the platform at about three feet high, with a railing in front. But Dr. N. Bangs§ says the pulpit was "so high that a person in the altar could stand beneath it, and so narrow that only one person could occupy it at one time. It had three steps in it to accommodate the heights of the several preachers." It always made him dizzy to preach from it. Mr. Disosway thinks three persons could occupy the pulpit at once. He says it had a flight of steps on the west side which were straight, not winding. It is not probable that any altar rail was put in at first. The Methodists, until 1784, were accustomed to go to the Church of England for the sacraments, and the practice of inviting seekers to the altar was not

* *Methodist*, vol. xvi, p. 243.

† C. R. Disosway, Esq.

‡ Mrs. Joseph Longking.

§ Address at laying corner-stone of Yorkville second Church (now Park Avenue), *Christian Advocate*, vol. xxxiii, p. 137.

introduced, at least in New York, until 1806.* For many years the interior was only partly finished. The gallery had neither breastwork, nor stairs, nor seats. Men and boys reached it by a ladder and sat on the floor of the platform. For a long while the seats on the lower floor were without backs and unpainted; but it was neat and clean, the floor sprinkled with sand. Mr. Disosway says that, barring the pulpit and the galleries, it looked like a Quaker meeting-house.† Immediately in front of the pulpit was a square space in which, in cold weather, was a wood stove, with benches around it.‡ These warm seats were, of course, the favorite resort of the boys; and, just before the preacher commenced his sermon, the sexton would *shoo*, or drive them away. In warm weather, also, he did the same to the boys on the window-sills of the galleries, as he said they stopped the air from coming in. Mr. Disosway thinks the church had no lamps. § He remembers that, in the center, there was a chandelier, with brass sockets, and he thinks there must have been "branches" against the walls. These were filled with tallow candles, || which the sexton used to snuff at intervals with his fingers. A clock was on the gallery in front of the pulpit. This,

* See pp. 85, 170.

† Mrs. Longking says it looked like a country school-house. She thinks the seats had straight backs. There was nothing like pews, as in churches generally. The seats and floor were scrubbed very white. At her first visit she looked in at the door and stood hesitating, when an old lady said to her: "Come in; it's as free as the kingdom of heaven."

‡ This was probably "the large square pew in front of the altar" in which, Mrs. Mason says, "the plan of Sabbath-school operations was determined." *Life of Mrs. Mary W. Mason*, p. 70.

§ Here, however, he is probably mistaken in part. In the "Old Book" there are charges for lamps, but it is likely these were used only in the pulpit, as there are also charges for candles.

|| But the "Old Book" has charges for spermaceti candles.

it was said, came from England and was the gift of John Wesley.* It is in the lecture-room of the present church, still keeping good time. An inscription on it reads, "Be ye also ready, for in such an hour as ye think not, the Son of man cometh." Matt. xxv, 44. For more than one hundred years it has been telling the time—those to whom it first told it, and thousands who have looked on it since, have gone to their graves; but it still ticks on, and will probably do so when the writer and his readers have no more to do with time.

In the Colonies, as well as in England, those who were not of the "Church as by law established," were dissenters, and not allowed to erect regular churches, at least in the city; the new building was, therefore, provided with a fire-place and chimney to avoid "the difficulty of the law," making it thereby technically a dwelling-house.

The building would hold about seven hundred,† and no doubt was well filled when, on October 30, 1768, Philip Embury, having laid aside his saw and plane and hammer, entered the pulpit. The text of that first sermon, we are told, was IIos. x, 12: "Sow to yourselves in righteousness, reape after the measure of mercie; break up your fallow ground, for it is time to seeke the Lord, till he come and raine righteousness upon you."‡ The breaking up of the fallow ground and the sowing in righteousness

* But a writer in *Christian Advocate*, vol. lxi, p. 379, says Embury brought it from Ireland, and C. R. Disosway, Esq., in a note to the author, says he has doubts about the clock.

† Mr. Boardman wrote to Wesley in 1769: "Our house contains about 1700 persons." A typographical error no doubt for 700.

‡ This is the reading of the passage as it stands in what is called the Embury Bible, which is said to be the book which Embury used on that occasion. It is now in the care of Mrs. John A. Carrier, of Fulton Street, New York. An account of it will be found in the Appendix H.

was begun; the Lord was sought, and he was about to rain righteousness upon them. No especial services of dedication seem to have been used, and we will all agree with Embury, that "the best dedication of a pulpit was to preach a good sermon in it."*

The house was soon filled with hearers. In May, 1769, Thomas Bell,† speaking of Embury and Webb, writes: "The Lord carries on a very great work by these two men." In the following November, shortly after his arrival, Boardman wrote Wesley: "About a third part of those who attend get in, the rest are glad to hear without. There appears such a willingness in the Americans to hear the word as I never saw before."‡

* Wakeley's *Lost Chapters*, p. 110.

† Letter of Thomas Bell, Appendix G.

‡ Stevens's *History of Methodist Episcopal Church* vol. i, p. 103.

CHAPTER V.

MORE LABORERS.

THE first news of the work in America reached Mr. Wesley, probably through the letter of Thomas Taylor, written in April, 1768.* In the Minutes for 1769, when the Conference met at Leeds, he said to the preachers: "We have a pressing call from our brethren of New York to come over and help them. Who is willing to go?" At first, it seems, there was some hesitation about volunteering, nor can we wonder at it. A voyage across the Atlantic Ocean was a serious thing in those days, and it is not improbable that the spirit of independence, which was beginning to exhibit itself in the Colonies, made them less attractive to men who, like their spiritual father, were loyal to the crown of England. The Conference, we are told, sat in silence, no man answering. The next morning Mr. Wesley, as was his custom, preached at five o'clock, and took for his text, "I have nourished and brought up children, and they have rebelled against me." When Conference re-assembled the appeal was repeated, and then was responded to by Richard Boardman and Joseph Pilmoor.†

Richard Boardman had been in the work about six years, and was about thirty-one years of age. Wesley calls him "a pious, good-natured, sensible man, greatly beloved of all that knew him." One Methodist historian ‡ describes him as "a man of great piety, amiable

* Appendix F.

† Stevens's *History of Methodist Episcopal Church*, vol. i, p. 95.

‡ Atmore, p. 58; Stevens's *History of Methodist Episcopal Church*, vol. i, p. 95.

disposition, and strong understanding." Asbury says he was a "kind, loving, worthy man, truly amiable and entertaining, and of a child-like temper." Two years at least among the fervid Methodists of Yorkshire had added to his zeal, and a season on the rugged circuit of the "Dales," with its hard travel, incessant work, and wintry storms, had trained him for the perils and hardships of a new country.* He was mourning the recent loss of his wife, when he set out for Bristol to embark. He preached on the way as opportunity offered, and no doubt excited as much interest among his hearers as a missionary to the heart of Africa would create at the present day.

Joseph Pilmoor was converted in his sixteenth year through the preaching of Wesley, had been educated at Kingswood school, and had labored about four years in Cornwall and Wales. He was a man of commanding presence, with a ruddy complexion and strong voice, ready of speech, and of much executive ability.

The two evangelists embarked at Bristol, in the latter part of August, 1769, and, after a rough passage of nine weeks, arrived at Gloucester Point, six miles below Philadelphia, on the 24th of October. Captain Webb was in Philadelphia to receive them, and after a few days spent there, leaving Pilmoor to minister to a society of about one hundred members in that city, Boardman hastened to New York.

But the Macedonian cry, "Come over and help us," had reached the ears of others besides the members of the Wesleyan Conference. Robert Williams,† a local preacher, applied to Mr. Wesley for authority to preach in America, and permission was given, provided he

* For several interesting incidents in his experience, see Stevens's *History of Methodist Episcopal Church*, vol. i, p. 96, etc.

† Nothing about his early history can be found.

would labor under the direction of the missionaries who were about to be sent over. His friend Ashton was preparing to emigrate, and learning that he was about to embark, Williams hurried to the port, sold his horse to pay his debts, and, taking his saddle-bags on his arm, and a loaf of bread and a bottle of milk as his only provision, hastened to the ship, with no money to pay his passage, thus following to the very letter the direction of the Master to his disciples, "Provide neither gold, nor silver, nor brass in your purses; nor scrip for your journey, neither two coats, neither shoes, nor yet staves." He trusted that his friend Ashton would provide the needed funds, and he was not disappointed. We shall meet with Ashton's name hereafter.

Williams reached New York in September, 1769,* and was preaching there when Boardman arrived. Going then to Philadelphia and afterward to Maryland, he labored in conjunction with Robert Strawbridge. One of the fruits of his ministry there was the conversion of Jesse Lee. He has been called the apostle of Methodism in Virginia. For about six years he was one of the most effective pioneers. In 1771 we find him in New York again. In the first published Minutes he is appointed to Petersburg, Va.; in 1774 he married, and in 1775 finished his course. Asbury, having preached his funeral sermon, says: "Perhaps no one in America has been an instrument of awakening so many souls." To him also is to be ascribed the distinction of being the first itinerant Methodist preacher in America who published a book, the first to marry, and the first to die. In the Minutes of the Conference held in Philadelphia, June, 1773 (the first which were published),

* Dr. Wakeley, in his *Heroes of Methodism*, says October. But in the "Old Book" we find a charge for a hat for Mr. Williams bought September 20.

among the "rules agreed to by all the preachers present" we have these: "4. None of the preachers in America to reprint any of Mr. Wesley's books without his authority (when it can be gotten) and the consent of their brethren. 5. Robert Williams to sell the books he has already printed, but to print no more unless under the above restrictions."

The fact that Williams was but scantily provided for his voyage is illustrated by what we read in the "Old Book." There, as has already been told, we have a charge on September 20, 1769, "for a hat for Mr. Williams, £2 5s." On October 9, we find entered "three pair stockings* for Mr. Williams and Mr. Embury, £1 7s. 9d.," and finally, on "October 30, a cloak for Mr. Robert Williams, £3 0s. 6d." Thus he was literally clothed from head to foot—hat and stockings and cloak. To the question of the Master, then, "When I sent you without purse, and scrip, and shoes, lacked ye any thing?" he, like the disciples, could say, "Nothing."

A few more words about Mr. Williams. In March, 1770, he is in New York again, as appears from charges in the "Old Book" for horsekeeping, postage, flannel, and medical attendance. In 1771 he is there again, as we find entries of cash paid to himself and for the keeping of his horse. To the three particulars in which Mr. Williams led the way in this country, as already stated, another must be added—the first love-feast ticket known to be in existence was given by him. It bears the name Hannah Dean (afterward the wife of Paul Hick), and was not printed, but the whole of it written.†

Boardman, as we have seen, arrived in New York on or before October 30, 1769, and immediately paid over

* Is this meant for three pair apiece or three pair in all? If the last, how did the two good men share them?

† See Appendix U.

to the treasurer, Mr. William Lupton, the money sent by Mr. Wesley to the church. He also promptly began to methodize things. The following minute is found in the "Old Book" on the third page after the list of subscriptions: "Mr. Richard Boardman, Assistant to and Preacher in Connection with the Rev. John Wesley, Also Philip Embury, Local preacher, and William Lupton, a Trustee and Steward (in N. York), thinking it Necessary that some regulations should be made for the Preachers in New York, Agreed, on the 1st of November, 1769, in New York,

"1. That each Preacher, having Labored three months in N. York, Shall receive three Guineas to provide themselves with Wearing apparel.*

"2. That there shall be Preaching on Sunday Morning and Sunday Evening, also on Tuesday and Thursday Evenings, and the Preacher to meet the Society Every Wednesday Evening." The hours are not specified, but it is likely that the morning service was held earlier than that of the Church of England. And now the wheels of the itinerant engine begin to revolve. Boardman and Pilmoor spend two or three months alternately in New York and Philadelphia, preaching on their way back and forth in different parts of New Jersey. We find their names in the old accounts

* Besides this "quarterage," as it would have been called afterward, the preachers received their board or housekeeping expenses. Generally these are set down in one sum under the title of preachers' housekeeping, but we have 1770, September 10, to cash paid for a Gloucester cheese, £0 19s. 2d. We find, also, payments for their washing, traveling expenses, horsekeeping, medicine, and medical attendance, postage, shaving, poll-tax, and paper. As to this last item, the last page of the "Old Book" is headed "Memorandums," and then follows: "The Preachers are allowed one quire of writing-paper for every Quarter, and no more." If preachers in those days would write sermons they must buy their own paper.

frequently in connection with payments for traveling expenses, postage, board, and the allowance as had been decided on.

The name "America" appears in 1770 for the first time in the list of appointments in the English Minutes. Four preachers are assigned to it—Joseph Pilmoor, Richard Boardman, Robert Williams, and John King. In the English Minutes of 1771 we have the first report of members, the number being three hundred and sixteen. Another call was made for volunteers in the new field, and Francis Asbury and Richard Wright responded. But before we take a look at these men, one of whom afterward filled so large a space in the history of American Methodism, it is necessary to glance at one or two matters of some interest to New York Methodists.

The first of these is the departure of Philip Embury. The exact date of this cannot be ascertained, but it must have been between April 10 and August 13, 1770. Under the earlier date we read in the "Old Book:" "To cash paid Philip Embury to buy a Concordance, £2 5s." This was probably a parting gift from the society. Then we have, August 13 of the same year, an entry which tallies with a receipt which will be found in Appendix E (p. 437). It would seem that something connected with the church property required his action, and, not being able to come himself to attend to it, he sent his brother as his attorney. After this the name of Embury disappears from the "Old Book."

David Embury's journey was from Camden, Albany County, N. Y. To this place Philip and his family and others removed when they left the city. There is reason to believe that this was not a sudden departure, as some steps in that direction had been taken nearly

five years before.* But the removal of these Palatines from New York may have been hastened, if it were not caused in part, by the state of public feeling in the city. They were loyalists, and were to be commended for this.† The battle of Golden Hill,‡ had just taken place (January, 1770), and as peaceable citizens, disposed to favor the government, they naturally preferred to be out of the fray. There is no reason to believe that Embury went especially to plant Methodism in a new field; there was nothing that called for his labor there any more than in other places.§

Embury occupied a house with Peter Switzer, his brother-in-law, who owned a farm of two hundred acres one mile north of what is now known as East Salem. It was a comfortable frame building, twenty by thirty-five feet, with an old-fashioned piazza in front. The frame was still standing some twenty years ago, though removed from its original site, and used as a barn.

While laboring on the farm, and at his trade as carpenter, Embury also preached and organized classes in the neighborhood, and to him is generally conceded the honor of forming the first Methodist society north of New York city. Thomas Ashton was, no doubt, the chief pillar in the Ashgrove Society, and his house the home of the itinerant preachers.¶ Here, on July 1, 1803, the New York Conference held its session, attended, as we learn from Bishop Asbury's Journal, by nearly seventy members. At the Sunday service the bishop thought

* See Appendix I.

† See Appendix J.

‡ See Appendix E. (p. 443.)

§ B. Hawley, in *Christian Advocate*, vol. lviii, p. 820.

¶ He left a legacy of three acres of ground for a parsonage, also a cow for the use of the preacher, and, though not a bachelor himself, an annuity of ten dollars to the oldest unmarried preacher of the New York Conference. He died in June, 1801. *Methodist*, vol. vii, p. 353.

they had two thousand hearers. "This," says he, "is a very eligible place for Albany, New York, Genesee, Pittsfield, and Vermont Districts; but the Conference ought to be divided between the two old societies of New York and Ashgrove." Five Conferences now occupy the territory then included in one, to say nothing of the whole region of Canada, then attached to the New York Conference. Ashgrove is in the Troy Conference of this day.

Embury became a magistrate, and was familiarly known as "the Squire." In the month of August, 1773,* he was mowing beneath a burning sun, and an attempt was made, by some who worked with him, to outdo "the Squire." He imprudently overdid himself, and was taken with pleurisy, of which he died in a few days, at the age of forty-five. The venerable Abraham Bininger attended him during his illness and officiated at his burial. He found a grave for a season on the farm of Mr. Bininger (not that of his brother-in-law, Peter Switzer, as has been stated †), but in 1832 his remains were removed to Ashgrove, and again, during the session of the Troy Conference at Cambridge, in 1866, they were transferred to that place with appropriate services. Embury's widow afterward removed to Canada West with the Hecks and others of the Irish Palatines, and settled in the neighborhood of Augusta. She married John Lawrence, one of the little congregation that listened to the first sermon in Barracks Street, New York, and died in 1807, aged sixty-four years. Embury, it is said, was about six feet high, and of well-developed form.

Turning again to the "Old Book," we find this

* Letter of Rev. B. Hawley, D.D., *Christian Advocate*, vol. lxiii, p. 240.

† *Methodist*, vol. vii, p. 329.

entry: "1770, April 24, to cash paid Mr. Doughty for instruction in singing, £2 6s." Embury, we are told, was a good singer, and others of the society, no doubt, could make sweet melody to the Lord; but now they began to feel the need of more harmony in tune and time, and Mr. Doughty leads the list of singing-teachers among the Methodists in America.*

About this time, also, the people began to supply furniture for the parsonage or preacher's house, as it was then called. Board and lodging had been provided by Mr. Sause, as we learn by various payments made to him; but now we have charges for brushes, feather bed, bolster, pillows, sheets, bedstead, safe, blankets, plates, chairs, saucepan, and looking-glass; also for preacher's housekeeping and the wages of Rachel and Mrs. Anderson. The list of articles bought or borrowed will be found in Appendix K. Many a Methodist preacher since that day would have been thankful for as much furniture as was provided for the house in John Street.†

But the best furnished Methodist parsonage at the present time would not be likely to be supplied with as many as "three wine-glasses." And this item in the "Old Book" is not the only one that suggests thoughts in regard to the changes that have taken place in the sentiments and customs of the Christian community. Those old Methodists not only provided wine-glasses, but something to put in them. We read: "1771, February 11, to cash paid Mr. Staples for sugar and wine, etc., £0 13s. 9d." No other charge of the kind, however, appears until May 15, 1778, when six bottles of wine were bought, and on June 23 six bottles of port wine. On September 11 they got two gallons of spirits, and at least five more charges of the same kind follow,

* For choristers and singing, see Appendix W.

† For a description of the house, see Appendix L.

generally for about the same quantity ; and, lest there should be any mistake as to its use, it is in two cases expressly said to be "for the preachers."* Patriotic Americans may take a little comfort from the fact that all these charges, except the first, are dated in 1778 and 1779, when New York was occupied by the British army, and the preachers and people who remained must have been almost without exception loyalists. But it will be safest not to throw stones.

And in this connection it may be well to introduce another transaction, though of a later date, and for which, therefore, Americans must be held responsible: "1790, March 29, cash paid for a ticket in the lottery, £2." We wonder now that colleges, schools, libraries, and even churches should have been willing to use such means to obtain funds; but the practice is not altogether obsolete even now among Methodists. It does not appear from the book that the venture was profitable.†

But to return to 1770. Under date of October 29 of that year we find in the "Old Book" this entry: "To cash paid for a deed in trust from Mr. Forbes to the seven trustees appointed by Richard Boardman, £3 8s. 5d." This is the charge for preparing the deed, etc. The amount paid for the ground is stated to be "ten shillings current money of the Province of New York." This, however, must have been only a nominal payment. What the actual cost of the ground was is nowhere stated, but it was, it seems, at least six hundred pounds.‡

* "Old Book," April 14 and July 7, 1779.

† It has been said that some of the funds for the church building were obtained by lottery, but no evidence of this can be found.

‡ On a page in the "Old Book," giving an account of debts in July, 1768, we read: "To the Widow Bartley (Barelay), as per mortgage and bond given, six hundred pounds."

CHAPTER VI.

THE REAPERS BEGIN THEIR ROUNDS.

NEW YORK and Philadelphia were the most prominent centers of action for Methodist work. Boardman began his labors at the first and Pilmoor at the other. Among the first-fruits of Boardman's ministry in New York "was the conversion of John Mann, who became a useful preacher and supplied the pulpit at John Street during the Revolutionary War, when the English preachers had either returned home or gone into retirement. He also became one of the founders of Methodism in Nova Scotia, and died there in the peace of the Gospel after nearly half a century of faithful service."*

After five months Boardman and Pilmoor exchanged, and the two seem to have alternated between the two cities three times a year, in the spring, summer, and autumn, the winter term being five months.† In the spring of 1770 Pilmoor wrote from New York to Wesley and the Conference: "Our coming to America has not been in vain." "Our congregations are large, and we have the pious of most congregations to hear us. The religion of Jesus is a favorite topic in New York. Many of the gay and polite speak much about grace and perseverance." "The society here consists of about a hundred members, besides probationers."‡

In April, 1771, Boardman wrote to Wesley: "It

* *Arminian Magazine*, 1818, p. 641; Stevens's *History of the Methodist Episcopal Church*, vol. i, p. 104.

† *Ibid.*, vol. i, p. 104.

‡ *Arminian Magazine*, 1784, p. 223; Stevens's *History of the Methodist Episcopal Church*, vol. i, p. 106.

pleases God to carry on his work among us. Within this month we have had a great awakening here." "We have had nearly thirty added to the society, five of whom received a clear sense of the pardoning love of God." He speaks with especial interest of the work among the Negroes.*

The English Conference of 1771 met at Bristol in the early part of August. The attention of Mr. Wesley and that of the preachers generally was no doubt occupied principally with the Calvinistic controversy, then in progress. He says: "We had more preachers than usual at the Conference, in consequence of Mr. Shirley's circular letter. At ten on Thursday morning he came, with nine or ten of his friends. We conversed freely for about two hours; and I believe they were satisfied that we were not so 'dreadful heretics' as they imagined, but were tolerably sound in the faith."†

But something else took place at that Conference, which he does not notice in his Journal, but which was of more importance to the Church and the world, and especially to Methodism in America, than any discussion of free-will and foreknowledge. "Our brethren in America call aloud for help," said Mr. Wesley. "Who are willing to go over and help them?" Five volunteered, and two were appointed. Some of the three who, being called, were not chosen might have been useful in the New World; but surely God's foreknowledge directed the election of one of the two that were sent.‡ He was to do more in molding the character and shaping the economy of American Methodism than

* *Arminian Magazine*, 1785, p. 113; Stevens's *History of the Methodist Episcopal Church*, vol. i, p. 104. † Wesley's *Journal*, vol. ii, p. 357.

‡ It is worthy of notice that Mr. Wesley, like his great Master, sent out his evangelists in couples: Boardman and Pilmoor, Asbury and Wright, Rankin and Shadford, Dempster and Rodda, Whatcoat and Vasey.

any other human instrument. Under any other direction it is not likely that it would have been exactly what it is, and it would be hardly safe to say that any other hand could have led it to greater success. In the view of the Methodist Episcopal Church in the United States, Francis Asbury must always stand next to John Wesley as an object of reverence and gratitude. Dr. Coke was a very appropriate messenger to bear across the sea the authority with which Mr. Wesley thought proper to endow his representatives in this country; but neither he nor any of the men that were here could have used that authority and performed the labor it involved as wisely and faithfully as the farmer's boy of Staffordshire.

Asbury was the only son of an intelligent peasant of the parish of Handsworth, Staffordshire, a man of remarkable honesty and industry, having all things needful, and who might have been wealthy had he been as saving as he was laborious. The death of an only daughter led the mother to a religious life and a passionate love of books. She trained her only remaining child with religious care. He never "dared an oath or hazarded a lie." He was early sent to school, and at seven years of age could read the Bible, and "greatly delighted in its historical parts;" but his school-master, by his severity, made school repulsive to him. He lived some time in one of the wealthiest and most ungodly families in the parish, and there became vain, but not openly wicked. He afterward, when thirteen and a half years of age, went to learn a business, at which he spent six and a half years. A pious man, not a Methodist, came into the neighborhood, and was invited to the house by his mother. Through his conversation and prayers Francis was awakened before he was fourteen years old, and began to pray. Hearing of the Methodists, he asked his mother who and what they were. She gave a favor-

able account of them, and directed him to a person who could take him to hear them. He was delighted with their singing, and surprised to hear sermons without notes and wonderful prayers without a prayer-book. While praying in his father's barn he obtained pardon. He soon began to hold meetings at his father's house, exhorting the people there and elsewhere. He was less than eighteen years of age when he became a local preacher, and for nearly five years he continued to labor in the neighborhood, preaching sometimes five sermons a week, until, when about twenty-one, he went out as an itinerant to supply the place of an absent preacher.

Asbury was about twenty-six years of age when appointed to America, and had spent about five years in hard service on Bedfordshire, Colchester, and Wiltshire Circuits. Though studious and thoughtful, and somewhat inclined to melancholy, his temperament was one of those which can only find rest in labor. He was a rigid disciplinarian, a man of few words, and those to the point; of wonderful insight into character; of a sobriety, not to say severity, of spirit which might have been repulsive had it not been softened by a deep religious humility. He seemed to know no fear, never yielded to discouragement, and never lost his self-possession. The rigid discipline which he would impose on others he exemplified in himself, so that his associates accepted it as a challenge of heroic emulation. He was somewhat attentive to his apparel, and always maintained an easy dignity of manner. In his most familiar portrait he has the aspect of a war-worn military veteran; but in earlier life his frame was robust, his countenance full, fresh, and expressive of generous, if not refined, feelings. Six months before the Conference session of 1771 he had been impressed with the thought that America was to be his field of labor, and

when Wesley asked for volunteers he was ready to respond, "Here am I, send me."* Though not eminent as a preacher, he excelled in prayer and singing. His favorite hymn was that beginning,

"Still out of the deepest abyss," etc.,

which he was accustomed to sing to the tune called "Light Street." "He used to say that he had raised up many a son in the Gospel who could outpreach him, but never one who could outsing him. He might have added, never one who could outpray him."†

Richard Wright, his companion, had traveled but one year. We know little of his history. He spent most of his time in Maryland and Virginia, and a part of it, in the spring of 1772, in New York. In 1774 he returned to England, and after three years his name disappears from the Minutes.

After the Conference closed Asbury went to take leave of his friends. He was the only child of his parents, yet, he says, "they consented to let me go. My mother is one of the tenderest parents in the world; but I believe she was blessed" "with divine assistance to part with me." He never saw her again. Some others of the preachers who came to America crossed and recrossed the ocean; Asbury never did. But as long as she lived his mother received from him such remittances as he could send; and to contribute thus to her comfort was one motive for his persistent celibacy.

He arrived at Bristol to embark without a penny for his expenses. But the Lord soon opened the hearts of friends, who supplied him with clothes and ten pounds. He "had but two blankets for his bed, and slept with them on the hard boards during the voyage."

* Condensed from Stevens's *History of the Methodist Episcopal Church*, vol. i, pp. 111-117.

† Lednum, p. 311.

The ship sailed on the 2d of September, and on October 27 they landed at Philadelphia. On November 7 Asbury started for New York, preaching on the way in New Jersey and Staten Island, and reaching the city on the 12th. Boardman welcomed him, and the next day he began his ministry with a sermon on the text, "For I determined not to know any thing among you, save Jesus Christ, and him crucified." He had freedom, and says: "I approved much of the spirit of the people; they were loving and serious; there appeared also in some a love of discipline." The next day he preached again, and says: "My heart is truly enlarged, and I know the life and power of religion is here." Again he says: "I feel a regard for the people, and I think the Americans are more ready to receive the word than the English; and to see the poor Negroes so affected is pleasing; to see their sable countenances in our solemn assemblies, and to hear them sing with cheerful melody their Redeemer's praise, affected me much, and made me ready to say, 'Of a truth, I perceive God is no respecter of persons.'"

One thing, however, dissatisfied him. Boardman and Pilmoor had confined themselves mostly to the cities of Philadelphia and New York. "I am fixed," he says, "to the Methodist plan." From reading what he has recorded in his Journal, and comparing it with other facts, it seems likely that unless Asbury, or a man of similar views and spirit, had been sent here Methodism in America would have differed far more than it has done from the original Wesleyan model. In doctrine and some other respects it might have followed in the primitive path; but its ministry would have been not as truly itinerant as it has been.

Asbury pushed out into Westchester County, visiting West Farms, West Chester, East Chester, New Rochelle, Mamaroneck, Rye, etc., and laying the founda-

tions there for future laborers to build upon. But we cannot follow him in his work outside of the city. After spending a little more than a month in the country he returned to the city, and, though not well, finding Pilmoor ill, he “preached in the morning” of the Lord’s day “and found life.” On Monday, January 11, 1772, he “went to the jail and visited a condemned criminal, and preached to him and others with some tender feelings.” Early in March he set out for Philadelphia.*

In July, 1772, under Boardman’s direction he returned to New York, and expresses dissatisfaction with Mr. Wright’s management. “He has been pretty strict in the society, but ended all with a general love-feast; † which, I think, is undoing all he has done.” “The congregations,” he says, “are steady,” but he complains of the prevalence of “a party spirit.” On September 6 he held “a meeting for the better ordering of the spiritual and temporal affairs of the society. In this meeting, he says, “I propounded the following queries:

“1. How often shall there be public preaching? Agreed that it should be on Tuesday, Thursday, and Friday nights, besides the Lord’s day; an exhortation on Saturday night.

“2. Shall we have morning preaching? ‡ This was agreed to.

“3. Shall we have the society meetings private? This was doubted by some; but I insisted on it, from our rules and Mr. Wesley’s last letter.

“4. Shall we make a weekly and quarterly collection? Agreed.

“5. Can any other means be devised to lessen the

*The dates in Asbury’s Journal are many of them erroneous, and it is often difficult to ascertain his movements.

† With open doors probably.

‡ Probably at five o’clock.

debt? The debt was £1,100, but no other means could be found to relieve it.

"6. Ought we not to be more strict with disorderly persons? Very little was said in answer to this.

"7. Shall we have three stewards for the satisfaction of the society? The majority voted against it.

"8. Are we as frugal as we can be? It was thought we were.

"9. Will the stewards meet me once a week? Agreed.

"10. Do we endeavor to avoid all partiality in the things of God?

"11. Can we come at the balance of our accounts now or soon? It was thought we could.

"12. Who will stand at the door? * Not determined.

"13. Shall we meet the society on Sunday nights? This was opposed by some. But I insisted upon its being the best time, and at last it was agreed to for a season.

"14. Who shall be the collectors? This was not determined, though debated.

"15. Can the preacher meet the children? Agreed.

"16. Can we spread the books? There was but little said on this head, and it was left undetermined."

A few days after Asbury "met the people, to discuss with them about their temporal matters, and appointed Mr. C. (Chave) to take an account of the weekly and quarterly collections. But the two other stewards refused an exact entry of the money that is not settled. However, the people *must* have the same satisfaction concerning the other collections." He was determined to have Methodist discipline carried out. The effect, financially, at least, seems to have been good. The collections for about five months preceding were about seventy-three

* At love-feasts, etc.

pounds. For that same period immediately after they were eighty-seven pounds, and in the five months next succeeding they were one hundred and sixteen pounds.

Even good men will sometimes differ in opinion and get heated in controversy. This was the case with Paul and Barnabas: "And the contention was so sharp between them that they departed asunder one from the other." On Friday, October 9, Asbury writes in his Journal: "I met the leaders, and there were some sharp debates. After much had been said, I was charged with using Mr. N. (Newton) ill in saying he opposed my meeting the society. Mr. L. (Lupton) told me I had already preached the people away, and intimated that the whole work would be destroyed by me. Perhaps this was because I spoke so freely to Mr. N. (Newton) and desired him to take care what company he kept." But the very next day he says: "I received a letter from Mr. Wesley, in which he required a strict attention to discipline, and appointed me to act as assistant"—in other words, superintendent of the American societies. Wesley was evidently discovering that the young Asbury, then only about twenty-seven years of age, was better qualified for the care of the churches than Boardman, who was some seven years older. Boardman, however, seems to have yielded gracefully. They met at Princeton not long after, and Asbury writes: "We both agreed in judgment about the affairs of the society, and were comforted together."* On Lord's day, October 18, he preached in New York twice and held a love-feast. "Many," he says, "spoke freely, but not long. This I have observed more here than in England, that the people speak short, and yet very full." The next day he took the stage for Philadelphia.

*Asbury's *Journal*, Mouday, October 19, 1772.

CHAPTER VII.

MORE LABORERS AND MORE THOROUGH ORGANIZATION.

AND now more help was on the way. Captain Webb, revisiting England in 1772, appealed to Wesley and the Conference for more missionaries. Such was his zeal that Charles Wesley regarded him with surprise, and pronounced him fanatical. He demanded two of the ablest men of the British Conference, Christopher Hopper and Joseph Benson.* Charles Wesley opposed the demand, but the captain went to the Conference at Leeds and there addressed the preachers with an eloquence that kindled their enthusiasm. George Shadford heard him, and says: "I felt my spirit stirred within me to go. When I considered that we had in England many men of grace and gifts far superior to mine, but few seemed to offer themselves willingly, I saw my call the more clearly. Accordingly Mr. Rankin and I offered ourselves."

Thomas Rankin was a native of Dunbar, Scotland; he was trained in religious habits, and early resolved to become a minister of the Gospel. For a time worldly amusements took the place of serious subjects, though he never became openly immoral. Some converted soldiers came to Dunbar, and from them he gained his first acquaintance with Methodism. Sermons from Whitefield deepened the impression and led to his conversion. He was soon employed as a local preacher, and Wesley called him into the itinerancy in 1761. He

* Stevens's *History of the Methodist Episcopal Church*, vol. i, p. 141.

labored with great success in various circuits until he was appointed as general superintendent of the work in America.

Shadford was a native of Lincolnshire. His parents, though strangers to experimental religion, tried to train him up aright, but he fell into vicious habits and enlisted in the militia. Impressive sermons and the death of acquaintances aroused serious thoughts from time to time, but it was not until May, 1762, that he was melted and subdued. He joined the society, soon began to exhort and preach, and in 1768 received an appointment from the Conference. He labored successfully in Cornwall, Kent, and Norwich, and, as above stated, at the Leeds Conference he offered himself for America.* On Good Friday, April 9, 1773, with Joseph Yearbry (another preacher) he embarked at Bristol. Captain Webb and his wife accompanied them, the captain providing for all the expenses of their voyage. On the 3d of June they reached Philadelphia, to Asbury's "great comfort." The removal of the burden of the superintendency was a relief to him. He says: "Mr. R. [Rankin] preached a good sermon on these words: 'I have set before thee an open door, and no man can shut it.'† He will not be admired as a preacher, but as a disciplinarian he will fill his place."

On Saturday, June 12, Asbury and Rankin arrived in New York, where friends met them on the dock. The next day Asbury preached at seven o'clock in the morning, to a considerable number of people. His text was appropriate. "Behold, Boaz came from Bethlehem, and said unto the reapers, The Lord be with you. And they answered him, The Lord bless thee." Ruth

* Wesley's *Missionaries to America*, p. 244.

† Had he continued firm in this faith perhaps he would not have left the work in this country as he did.

ii, 4. During the service Rankin was for a time anxious, if not depressed, reflecting on his motives in coming. But, he says, "I could appeal to God with the utmost sincerity of heart; I had only one thing in view, his glory, the salvation of souls, connected with my own. In a moment the cloud broke and the power of God rested on my soul, and all gloom fled away, as morning shades before the rising sun. I had then faith to believe that I should see his glory, as I had seen it in the sanctuary." * In the evening Rankin preached, and, Asbury says, "dispensed the word of truth with power." On the 23d Asbury returned to New York from a trip to Westchester County. He says: "I found Mr. Rankin had been well employed in settling matters pertaining to the Society. This afforded me great satisfaction, and more especially the revival of religion which has lately taken place in this city."

But the troubled waters had not been completely stilled. On Friday, the 9th of July, Asbury writes in his Journal: "After intercession I went to see Mr. L. [Lupton]. Mr. S. [Sause], Mr. W. [White], and myself were charged with winking at the follies of some. We had a little debate on the subject, and Mr. L. was pleased to say, 'he did not know but the church door would be shut against me;' and that 'some persons would not suffer matters to go on so.' He moreover told me 'the preachers' gifts were taken away.' † On the following evening, however, Asbury had a comfortable time in meeting the leaders and band society, and preached twice the next day 'with great plainness to a

* Stevens's *History of Methodist Episcopal Church*, vol. i, p. 158.

† Paul and Barnabas were yet sharply contending. It is not pleasant to record these things, but an honest history must tell the whole truth.

large number of people.' Perhaps he notes the size of his congregations as evidence that he had not 'preached the people away.' "

Thomas Rankin was probably instructed by Mr. Wesley to call the preachers together for a general conference, and accordingly we find Asbury proceeded to Philadelphia, where, on Wednesday, July 14, the session of the first Conference in America began.* The authority of Mr. Wesley was acknowledged, the doctrine and discipline as contained in the English Minutes to be accepted, the ordinances of baptism and the Lord's Supper not to be administered, but received at the hands of the clergy of the Established Church; the love-feasts and society meetings to be select; none of Mr. Wesley's books to be reprinted without consent, and reports to be made by the preachers once in six months to the general assistant. New York reported one hundred and eighty members, and Thomas Rankin was appointed there "to change in four months" with George Shadford, who was appointed to Philadelphia for the same period. In his Journal of July 16 Asbury says: "I understand that some dissatisfied persons in New York threaten to shut the church door against Mr. R. [Rankin]. If they should be bold enough to take this step, we shall see what the consequences will be." Rankin seems to have been regarded by some of the New York society in the same light as Asbury.

On Sunday, August 29,† Rankin writes: "I preached at the usual hours, morning and evening, and afterward met the society. In some good degree this has

* The printed Minutes say June, 1773, but this is evidently an error, if Asbury's Journal is to be relied on. And see Stevens's *History of Methodist Episcopal Church*, vol. i, p. 160.

† Not July 29, as Dr. Stevens reads it, inconsistently with his note, vol. i, p. 160. See Wesley's *Missionaries to America*, p. 223.

been a Sabbath of rest to my soul! I was assisted by the labors of Pilmoor the ensuing week, having returned from a journey in the country. He preached with more life and divine power this week than he has done since I landed at Philadelphia. Blessed be God that he is returning to the simplicity of spirit that made him so useful when he first came over to America." Boardman came to his aid in October. In the same month Rankin went to Philadelphia and Shadford came to New York.

Shadford was modest even to diffidence, and entered New York with painful self-distrust. He says: "My next remove was to New York, where I spent four months with great satisfaction. I went thither with fear and trembling, and was much cast down from a sense of my own unworthiness and inability to preach the Gospel to a polite and sensible people. But the Lord condescended to make use of his poor weak servant for the revival of religion at that city. I added fifty members in those four months," "and several backsliders were restored to their first love." "I left in New York two hundred and four members in society." *

We have seen that Boardman and Pilmoor both assisted for a season in the work in New York. Their names do not appear in the list of appointments, and it is supposed that they labored at their own discretion. Not sympathizing with the American people in their growing resistance to the British government, they were probably, at the time of the session of the Conference, meditating a return to England, and therefore preferred to be left at liberty. On Sunday, December 26, 1773, Pilmoor preached his farewell sermon in Philadelphia, and the next day set off for New York,

* *Experiences of Several Methodist Preachers*, p. 343.

from whence he and Boardman sailed for England January 2, 1774.*

In March, 1774, Rankin returned to New York. On the 6th, he writes: "The congregations were large, and the presence of the Holy One of Israel was in our midst." "I observed that the labors of my fellow-laborer, Mr. Shadford, have not been in vain. The spirit of love seems to increase among the people. Sunday, May 22, I found freedom to declare the word of the Lord." "We concluded the evening with a general

*Boardman continued in the itinerancy and died at Cork, Ireland, after a brief illness in 1782. Pilmoor's name is found in the list of appointments in England, with little intermission, until 1785, when it disappears without explanation. It is said he was not pleased with Mr. Wesley for leaving his name out of the list of the legal hundred, and therefore withdrew. Returning to America, he took orders in the Protestant Episcopal Church, and labored for a time in Philadelphia. About 1791 some members of Trinity Church, New York, petitioned that he be appointed assistant minister in that parish. The request being refused, his friends organized Christ Church, where he labored until 1805, when he was succeeded by Rev. Thomas Lyell, who had also been a Methodist preacher. The congregation built in Ann Street, but in 1823 they removed to Anthony (now Worth) Street, between Broadway and Church Street. They now worship at the corner of Fifth Avenue and Thirty-fifth Street

Pilmoor went from New York to Philadelphia, where he was rector of St. Paul's Church. Asbury, writing in Wilmington, Del., April 2, 1814, says: "Joseph Pilmoor is yet alive, and preaches three times every Sabbath." He outgrew his resentment against Wesley, and never lost his original affection for his Methodist brethren. Dr. N. Bangs says that at the first Conference he attended in the old John Street Church, in 1804, a tall, dignified old gentleman came in and walked to the altar where Bishop Asbury was sitting. The bishop arose and shook his hand, and introduced him to the Conference, saying: "This is Brother Pilmoor, who used to preach in this pulpit under the direction of Mr. John Wesley." Mr. Pilmoor bowed respectfully, paid his annual subscription to the preacher's fund, and, after a while, withdrew.† He lived to a good old age and died greatly venerated.

†Wakeley's *Lost Chapters*, p. 217.

love-feast, in which the Lord's presence was powerfully felt by many persons." "Some of the poor black people spoke with power and pungency of the loving-kindness of the Lord." *

In view of the time of their departure, it is evident that to the latter part of 1773 we are to assign the date of the following minute, found in the "Old Book." Why it is left with the blanks in it cannot be explained:

AT A MEETING of the Trustees of the two Lots of ground and the Methodist Meeting-house thereon erected, Situate in the City of New York, now resident in the said City, held in the said Meeting-house this day of in the year of our Lord One thousand seven hundred and seventy-three.

Present, { William Lupton,
James Jarvis,
Henry Newton.

WHEREAS, Richard Boardman, Joseph Pilmoor, Thomas Webb, and John Southwell are, together with us, the said William Lupton, James Jarvis, and Henry Newton, named Grantees and Trustees of the said two Lots of ground and Meeting-house, as in [and] by a certain Indenture of Release bearing date the second day of November, in the year of our Lord one thousand seven hundred and seventy, made and executed by Joseph Forbes unto them and us, as will fully appear. AND WHEREAS the said Richard Boardman, Joseph Pilmoor, Thomas Webb, and John Southwell have departed from and do reside out of the Province of New York, by means whereof they are become incapable of Executing the Trust so as aforesaid reposed in them: Now we, the said William Lupton, James Jarvis, and Henry Newton, in order to have the full Number of Trustees for the said two Lots of Ground and Meeting-House, according to the Tenor of the said release, Do hereby choose John Mann, John Staples, Samuel Selby, and David Johnson to be Trustees of and for the said two Lots of ground and Meeting-house, in the Room and stead of them, the said Richard Boardman, Joseph Pilmoor, . . . Thomas Webb, and John Southwell. . . . AND also Stephen Sands and William Elseworth to be additional Trustees of and for the said two Lots of ground and Meeting-House.

*Stevens's *History of Methodist Episcopal Church*, vol. i, p. 211.

The second Conference met in Philadelphia May 25, 1774. Two hundred and twenty-two members were reported in New York, and Francis Asbury was appointed there "to change in three months." From his Journal, however, we find he remained until the last of October. He says: "My old friends in York were glad to see me. But I still fear there is a root of prejudice remaining in the hearts of a few." Afterward he says: "How wonderfully is the language and behavior of Mr. L. [Lupton] changed toward me. Before I was every thing that was bad. But now all is very good. This is a mistake; my doctrine and preaching are the same, and so is my manner. But such is the deceitfulness of the man. His favorite [Mr. Pilmoor?] is now gone. Had I preached like an archangel it would have been to no purpose while I thought it my duty to oppose him." * Asbury was human, and perhaps did not respond to overtures for reconciliation as heartily as he should. On November 4 James Jarvis, one of the original trustees and a class-leader, died, and Asbury appointed Richard Sause to the charge of his class. On the 19th of the same month he learned of the arrival of James Dempster, who, with Martin Rodda, had been sent out by Mr. Wesley. On the 28th Asbury set out for Philadelphia, leaving Dempster in charge at New York. James Dempster was a Scotchman, who had studied at the University of Edinburgh. He traveled about ten years in the Wesleyan itinerancy, and was highly esteemed by Mr. Wesley. At the Conference of 1775 he was appointed to New York; but his health failed, and in the same year he retired from the work. He afterward joined the Presbyterian Church, "with a distinct avowal of his adherence to the Wesleyan doctrines, of which his

* *Journal*, July 10, 1774.

views never changed," and was "an accepted minister of that Church as long as he lived." He was settled as pastor of a congregation at Florida, Montgomery County, N. Y., where he died in 1804.* His son, Rev. John Dempster, D.D., became an eminent minister of the Methodist Episcopal Church and a leader in the establishment of her theological seminaries. Martin Rodda, who came with Dempster, was never appointed to New York, and returned to England after three years.

At the Conference of 1775 the report of members in New York was two hundred, a decrease of twenty-two. James Dempster, as we have seen, was appointed to the charge without any thing being said of a change, but "Thomas Rankin is to travel till the month of December and then take a quarter in New York." It is probable the plan was carried into effect; but we have nothing that casts any light on the state of things this year. It would seem, however, not to have been a season of prosperity, as only one hundred and thirty-two members are reported in 1776, a decrease of sixty-eight. The War of the Revolution had begun.†

The Conference of 1776 was held at Baltimore, May 21. Daniel Ruff was appointed to New York, the first native American preacher sent to that charge. He was converted in Harford County, Md., and soon became noted as an exhorter and local preacher. Asbury, visiting his neighborhood March 4, 1774, says: "Honest, simple Daniel Ruff has been made a great blessing to these people. Such is the wisdom and power of God

* See references in Stevens's *History of Methodist Episcopal Church*, vol. i, p. 264.

† From May 20, 1774, to May 11, 1776, the "Old Book" does not give a full account of payments. They are summed up in two entries of "Sundries brought from Journal." The items of the receipts, however, are recorded.

that he has wrought marvelously by this plain man, that no flesh may glory in his presence." Joining the Conference in 1774, he was appointed to Chester Circuit, and in 1775 to Trenton. Freeborn Garrettson was converted after hearing one of his sermons, and Ruff first called him into the ministry. He afterward labored principally in New Jersey. In 1781 his name disappears from the Minutes. It is said he located.* His name appears for the last time in the "Old Book" August 18, 1776. It is likely that as a native of the country he sympathized with the patriots, and when the British army entered New York deemed it prudent to retire.

* Wakeley's *Lost Chapters*, p. 255; Stevens's *History of Methodist Episcopal Church*, vol. i, p. 206; Bangs's *History of Methodist Episcopal Church*, vol. iv, Appendix, p. 32.

CHAPTER VIII.

THE STORM AND THE CLEARING.

AND now for six years the Minutes give no appointments to New York city. In 1777 the members are reported to be ninety-six. In the list of stations we have "New York" followed by a blank, and in the succeeding five years even the name disappears. It is a mistake, however, to suppose that Methodist preaching was suspended during that period. Dr. Bangs, in his valuable and generally correct history, says the British troops "had converted the meeting-house into barracks for the soldiers, so that it was not possible to occupy it for preaching regularly, even had a preacher been permitted to reside among them."* Mr. Gabriel P. Disosway says that he always understood that this was the case. The error can easily be accounted for. "All the Presbyterian churches in New York were used for military purposes. The Middle Dutch Church, in Nassau Street, was used for a prison, in which three thousand Americans were confined. The pews were consumed for fuel, and it was afterward used by the British cavalry for a riding-school. The North Dutch Church, in William Street, was also a prison. The pews were destroyed and two thousand prisoners were confined there. The Baptist Church was converted into a horse-stable. The Quaker Meeting-house in Pearl Street was used as a hospital. The French Church was used as a prison."† It was natural, therefore, to suppose that Wesley Chapel fared no better.

* Bangs's *History of Methodist Episcopal Church*, vol. i, p. 119.

† Wakeley's *Lost Chapters*, p. 270.

But here the "Old Book" furnishes valuable testimony. All through the period of the British occupation we have charges of payments to the preacher and the sexton, and for supplies of wood and candles and necessary repairs for the chapel and preacher's house. Indeed, it would seem they made some improvements. December 4, 1778, we read: "To carpenter's bill for gallery doors, etc., £4 4s." We are told that at first there were no stairs to the gallery, and that it was reached by a ladder. It is likely that until then there were windows in the lower story in front, on each side of the central door, and that the necessity of a better entrance led to their being changed to doors, with steps on the outside and additional stairs within. But the work, whatever it was, would not have been done if the British troops were in occupation.

Nor is it hard to account for the favor shown them. Methodism was still regarded as a society in the Church of England. Its founder had strongly opposed the course of the Americans in refusing to be taxed, and his "Calm Address to the American Colonies" was an earnest plea for their submission. The members, especially those who remained in the city at that time, were very generally loyalists. The preachers who had served them were known to be decidedly such, and it is not unlikely that the association of Captain Webb with the chapel, and perhaps his personal influence with army officers, led to its protection from the general fate.* "The society in John Street enjoyed so much indulgence as to occupy their church for Sunday night service, while the Hessians had it in the morning for their own chaplains and people."† As the Methodists did not then hold morning service during the usual church hours, it is probable that their worship was not

* See Appendix J.

† Wakeley's *Lost Chapters*, p. 272.

at all interfered with. Their collections, indeed, seem to have increased. They were much larger during the war than immediately before and after, and they paid their preacher a larger salary. So many other churches being closed, their congregations were increased, and some of the British officers, no doubt, attended and contributed liberally to the funds. But it is not to be supposed that they were free from annoyance. Lewd fellows of the baser sort, both in the army and of the populace, have always been ready to disturb a Methodist meeting. The writer remembers hearing in his boyhood the incident related by Mr. G. P. Disosway, as received from Hannah Baldwin—a blind lady, for many years the leading female singer in the John Street church. On one occasion a party of English soldiers began to sing, “God Save the King.” The Methodists joined in the tune, but with different words.*

THE SOLDIERS' WORDS:

“God save great George, our king!
 Long live our noble king;
 God save the king!
 Send him victorious,
 Happy and glorious,
 Long to reign over us;
 God save the king!

“O Lord, our God, arise,
 Scatter his enemies,
 And make them fall;
 Confound their politics,
 Frustrate their knavish tricks;
 On him our hopes we fix;
 God save us all!”

THE METHODISTS' WORDS:

“Come, thou almighty King,
 Help us thy name to sing,
 Help us to praise:
 Father, all-glorious,
 O'er all victorious,
 Come and reign over us,
 Ancient of days!

“Jesus, our Lord, arise,
 Scatter our enemies,
 And make them fall;
 Let thine almighty aid
 Our sure defense be made,
 Our souls on thee be stayed;
 Lord, hear our call!”†

* See *Stevens*, vol. i, p. 421.

† This last verse is not in our present Hymnal, but was in all the books for about a century before.

Mr. Disosway says the Methodists sang after the soldiers had concluded, but the author always understood that they took up the tune, singing with them but with the words of Charles Wesley's beautiful hymn, as related above.

"Upon a Christmas eve, when the members had assembled to celebrate the advent of the world's Redeemer, a party of British officers, masked, marched into the house of God. One, very properly personifying their master, was dressed with cloven feet and a long forked tail. The devotions, of course, soon ceased, and the chief devil, proceeding up the aisle, entered the altar. As he was ascending the stairs of the pulpit a gentleman present with his cane knocked off his satanic majesty's mask, when lo, there stood a well-known British colonel. He was immediately seized and detained until the city guard was sent to take charge of the bold offender. The congregation retired and the entrances of the church were locked upon the prisoner for additional security. His companions outside then commenced an attack upon the doors and windows, but the arrival of the guard put an end to these disgraceful proceedings, and the prisoner was delivered into their custody."*

* Mr. G. P. Disosway; Wakeley's *Lost Chapters*, p. 459. These incidents could not have occurred unless the church was occupied by the Methodists.

Another account of this incident is as follows: "On the last evening of 1777 some of the officers of Howe's army acted a play in New York entitled, 'The Devil to Pay in the West Indies.' After it they got drunk and went reeling and yelling through the streets. Passing the Methodist chapel, where a watch-night was in progress, they went in. The officer that represented the devil had a cow's hide fastened to his shoulders, with the horns painted red, while the tail dragged on the floor. He went up and stood beside the preacher. The preacher stopped and the women screamed. Two strong men laid hold of him and walked him out of the house, and if they did not

An entry in the "Old Book" dated March 17, 1779, may have reference to this event. It reads: "To cash paid Mayor Serg't for his attendance, £1 4s." On another occasion, also, they needed protection, as appears from a charge dated February 4, 1782: "Paid sentinels for six nights, £2 8s." After the war we find several payments at different times to constables for their services. Within the recollection, indeed, of many now living the aid of the police was needed, especially in the evening, and more especially when watch-night services were held. To disturb a Methodist meeting was rich sport to the rowdy element of the population.

Though the Minutes, as we have said, give no appointments in New York during the war, tradition, corroborated by the "Old Book," enables us to supply to some extent the deficiency. John Mann and Samuel Spraggs served the Church during that time. John Mann was born in the city of New York in 1743. He was awakened by the truth, and, his mother being a Moravian, he was received into that Church by the Rev. Mr. Gamble. Under a sermon by Boardman he obtained the knowledge of his acceptance with God. He became a class-leader, an exhorter, and a local preacher, and labored with success at Bloomingdale and on Long Island. When Ruff left the city he was desired by the trustees and leaders to supply the pulpit, which he did until, when Philadelphia was taken by the British troops, Samuel Spraggs came and took charge, and Mann henceforth acted as his assistant. His name, however, does not appear in the accounts. From the time when Daniel Ruff left until February 26, 1779, the payments are made to or for "the preacher."

bind him for a thousand years, they put him under arrest. General Howe found it necessary to conciliate the Methodists, setting a guard to protect them, and keeping his men in order."—LEDNUM, p. 194.

Mann remained, as it seems, all through the war, but, being a loyalist, left at its conclusion. He was there in May, 1782, but was gone in September, 1783.* With other members of the New York society of like political opinion he emigrated to Nova Scotia, where Freeborn Garrettson found him, and makes honorable mention of him in his letters to Wesley. His name appears in the Minutes of 1786, where we read, "Nova Scotia, William Black, John Mann." He died in Newport, Nova Scotia, in 1816, in the seventy-fourth year of his age.†

Samuel Spraggs was received on trial in 1774, and appointed to the Brunswick Circuit, Virginia. The two succeeding years he was in Philadelphia, an evidence that he had met with good success. In 1777 his charge was Frederick Circuit, Maryland. Asbury, in his Journal (March 9, 1778), says, "S. S. [Spraggs] came in from the upper circuit, but on Tuesday both he and G. S. [Shadford] left me." He was probably, like Shadford, an Englishman and a loyalist, and may have contemplated a return to England with him, but on arriving in New York, while Shadford continued his journey home, Spraggs was perhaps induced to remain and supply the John Street pulpit. His name thus naturally disappears from the Minutes, as no Conference appointments could be made for New York. In 1783, however, when the city again appears in the list, we find him assigned to the charge, with John Dickins. Then his name unaccountably disappears. He afterward became pastor of the Protestant Episcopal church in Elizabethtown, N. J., where a tablet was erected to his memory. He is described as a good preacher, and highly esteemed. In an old volume, containing the family records of Mr.

* See elections of trustees in "Old Book" for May 3, 1782, and September 16, 1783, etc. See further on p. 78.

† Wakeley's *Lost Chapters*, p. 260.

John Staples, one of the original trustees, is the entry: "Our son, Samuel Spraggs, was born the 10th of September, 1781."* The last payment to Mr. Spraggs mentioned in the "Old Book" is dated July 10, 1783, and reads, "Paid balance due Mr. Spraggs £18 9s."

Two other extracts from the "Old Book" relating to the period of the war must find place here. The first is:

NEW YORK, *May* 3, 1782.

At a general meeting of the trustees for the Methodist preaching-house in this city John Staples, Stephen Sands, and Philip Marchinton were unanimously chosen as joint trustees with us.

WILLIAM LUPTON,
CHARLES WHITE,
JOHN MANN,
RICHARD SAUSE.

The other is as follows:

NEW YORK, *Sept.* 16, 1783.

At a general meeting of the trustees for the Methodist preaching-house in this city Abraham Russel and Peter McClain, Jr., are appointed as joint trustees with the subscribers in the room of Charles White and John Mann, departed the city.

[A little more than a line is here written and crossed out.]

WILLIAM LUPTON,
JOHN STAPLES,
STEPHEN SANDS.

Philip Marchinton and Richard Sause are not named in this last document. It is probable that they also had "departed the city."† The number of trustees, which in 1782 was seven, is thus reduced to five.

Though the name of New York re-appears in the list

* Wakeley, p. 279, etc.

† Marchinton's name is found for the last time in the "Old Book," on July 1, 1783, and that of Sause on July 10 of the same year. Marchinton went to Nova Scotia (*Life of Garrettson*, pp. 141 and 148), and Sause was in London with Rankin when Thomas Staples died there (see Appendix E, p. 426, note).

of appointments in 1783, no report is given of the number in Society. It no doubt was much reduced, partly because of the removal of loyalists from the city. Yet there were seasons of refreshing, and souls were converted. There was, we are told, a great revival in 1779.*

John Dickins, who was appointed with S. Spraggs, was born in the city of London in the year 1746. He received a good education, partly at Eton School, and came to this country before the Revolution. He was converted in 1774, and admitted on trial at the Conference of 1777. He traveled extensively in Virginia and North Carolina until 1780, after which his name disappears from the Minutes without any explanation. It is said he located (perhaps because of marriage), but continued to labor diligently. Probably, like Asbury, he thought it prudent to remain secluded for a season. On April 5, 1783, Asbury, then in North Carolina, writes in his Journal: "I heard the news that peace was confirmed between England and America." "This day I prevailed on Brother Dickins to go to New York, where I expect him to be far more useful than in his present station." Rankin, when he left, had no doubt intrusted the management of affairs to Asbury, and accordingly, at the Conference at Kent County, Del., in April, 1779, the following question was asked: "*Ques.* 12. Ought not Brother Asbury to act as general assistant in America? He ought, first, on account of his age; † second, because originally appointed by Mr. Wesley; third, being joined with Messrs. Raukin and Shadford by express order from Mr. Wesley." Action to the same effect was taken also at the Conference of

* See Memoir of Eliz. Brower, *Christian Advocate*, vol. vi, p. 132.

† But he was only about thirty-four. If his age gave him pre-eminence, the Conference must have been youthful.

1782, and now that New York city was again open to receive a Conference preacher Asbury tries to secure one who was well qualified for the delicate position. There is something significant, also, in the appointment of two preachers to the charge. This had never been done before, and did not occur again until 1787. It is likely that Asbury felt that Spraggs would not probably remain there, and that, indeed, it was not desirable that he should. Some one who could win the affection of the people and command their respect, and who could prudently guide affairs in the existing crisis, was needed, and Dickins seems to have been such a man. He was one of the soundest minds and ablest preachers of the early Methodist ministry; a good scholar in English, Latin, Greek, Hebrew, and mathematics; singularly wise and influential in counsel, and mighty in the pulpit; "one of the greatest and best men of that age: as it was said of Whitefield, he preached like a lion."* "He was," says Ware, "not only one of the most sensible men I ever knew, but one of the most conscientious."† Asbury writes: "For piety, probity, profitable preaching, holy living, Christian education of his children, secret closet prayer, I doubt whether his superior is to be found in Europe or America."‡ He compiled the Scriptural Catechism, which was long used in Methodist families, and has never been excelled. He was the first "book steward," and laid the foundation of the publishing business of the Church. From 1789 to 1798 he was both book agent and editor. On September 27 of the latter year he died of yellow fever in Philadelphia. His grave is in the ground in the rear of

* Lednum, p. 198.

† *Memoir of Thomas Ware*, p. 215.

‡ Asbury's *Journal*, October 9, 1798; Stevens's *History of Methodist Episcopal Church*, vols. iii and iv.

St. George's Church, and a tablet to his memory has been placed on the rear wall.*

By the 24th of June Dickins was at his post in New York, for then, according to the "Old Book," he received his first payment of three guineas. Spraggs seems to have left not long after, as his name disappears from the record after the 10th of July.

Hitherto the "Preachers' House" in New York had been a "Bachelors' Hall;" now it became the home of a Christian family. That the people appreciated the fact is evident from the "Old Book," in which are found, among other items of expenditure, charges for a tramil, sheets, table-cloths, towels, articles of kitchen furniture, a chest of drawers, a pair of bellows, bot-toming six chairs, an ax, a saucepan, repairing bedstead, etc. It is not at all unlikely, also, that they appreciated it in another sense. The wife of a preacher newly appointed to a charge is even now an object of curiosity and interest, hardly less than the preacher himself; but *this was the first Methodist preacher's wife* the New York Society had ever seen. It is not likely that Mrs. Dickins ever had to complain of loneliness.

But however it may have been about the wife, the husband was soon hard at work. Asbury, who had not been in the city for some years, arrived on Monday evening, August 25, and writes, "I found Brother Dickins preaching." On Wednesday he says: "I was close and searching; a few felt it—a little of the good old spirit yet prevails among these people." On Sunday, the 31st, he writes: "In the evening I thought it necessary to put them on an examination whether they were Christians or not. I spoke on 2 Cor. xiii, 15. I was very much led out; a power went forth, and I hope

* Conference Minutes; Daniels's *Illustrated History of Methodism*, pp. 719-722.

some real good was done." The next day he left the city and turned his face to the South.

Only sixty members, however, were reported at the Conference of 1784. Dickins was reappointed. Asbury visited the city in August, 1784. Arriving on Friday, the 27th, he says: "We found the people alive to God; there are about one hundred in Society, and with those in Philadelphia, to my mind, appear more like Methodists than I have ever yet seen them." On Monday, the 30th, he visited, prayed, wrote, met the classes, and in the evening preached. He "found great consolation and fellowship in the classes." On Monday, September 7, he writes: "I took leave of my dear friends in New York. They showed their love in deed and in truth, liberally supplying me with what was necessary." When he came again he was clothed with new authority.

The close of the year 1784 was a very important era in the history of American Methodism. Mr. Wesley, though he had not looked with favor on the efforts of the American Colonies for independence, modified his views somewhat, and when the contest was over was ready to accept the situation. He therefore took measures to provide for their spiritual wants, and, having by experiment proved the impossibility of securing ordination for his preachers from the bishops of the Church of England, and convinced that he was scripturally as much a bishop as any of them, he proceeded to set apart Dr. Thomas Coke as superintendent of the Methodist Societies in America, and Richard Whatcoat and Thomas Vasey as elders. Coke was a clergyman of the English Church who some eight or nine years before had connected himself with Mr. Wesley, and had been employed by him in visiting and regulating the Societies, and had presided, as Wesley's representative, at the first separate Conference for the Irish preachers in Dublin, in 1782.

Whatecoat and Vasey were members of the English Conference; Whatecoat had traveled fifteen years and Vasey nine.

The vessel in which they embarked left Bristol on the 18th of September, 1784, and arrived at New York on November 3. Inquiring for the Methodist preaching-house, a gentleman who had no connection with the Methodists took Coke to the house of Mr. Sands, where he "found himself in a region of hospitality and friendliness." Mr. Dickins soon visited him and rejoiced at the tidings he brought. The doctor set out for the South, and on Sunday, the 14th of November, met Mr. Asbury at Barrett's Chapel, in Maryland. There it was decided to send out messengers to call the preachers together at Baltimore on the day before Christmas. They met, and, as Whatecoat says, "agreed to form a Methodist Episcopal Church, *in which the Liturgy* (as presented by the Rev. John Wesley) *should be read* and the sacraments be administered by a superintendent, elders, and deacons, who shall be ordained by a presbytery, using the Episcopal form, as prescribed in the Rev. Mr. Wesley's prayer-book."* Wesley's choice of Asbury as joint superintendent with Coke was ratified, and he was accordingly ordained.

* *Memoirs of Whatcoat*, p. 21. The italics are his own. "Mr. Wesley's prayer-book," referred to by Whatecoat, is a 12mo volume of 314 pages, entitled "*The Sunday Service of the Methodists in North America. With Other Occasional Services.*" London; printed in the year 1784." (Another edition was afterward published.) Mr. Wesley says in the preface: "I believe there is no LITURGY in the World, either in any ancient or modern Language, which breathes more of a solid, scriptural, rational Piety than the Common Prayer of the Church of England. And tho' the main of it was compiled considerably more than Two Hundred Years ago, yet is the Language of it not only pure, but strong and elegant in the highest Degree.

"Little Alteration is made in the following Edition of it (which I

Had it not been for the action of that Christmas Conference and the adoption of this "Sunday Service," the trustees of John Street would not have found it necessary to incur certain expenses of which we find account in the "Old Book." Two entries under date of January 8, 1785, read :

To 2 prayer-books for preaching-house.....£0 13s. 0d.
To cash pd for the altar-piece.....16 16 1

Up to this time the Methodists had received the communion at Trinity, St. Paul's, or St. George's Church; now they could have it in their own spiritual home and from the hands of their own pastors, and their joy because of the privilege is proved by the promptness with

recommend to our Societies in *America*), except in the following Instances:

"1. Most of the Holy-days (so-called) are omitted, as at present answering no valuable End.

"2. The service for the Lord's Day, the Length of which has been often complained of, is considerably shortened.

"3. Some Sentences in the Offices of Baptism and for the Burial of the Dead are omitted; and

"4. Many Psalms are left out and many Parts of the others, as being highly improper for the Mouths of a Christian Congregation.

"JOHN WESLEY.

"BRISTOL, *September 9, 1784.*"

The forms for ordination are substantially as in the present ritual, except that instead of "consecrating bishops" it reads "ordaining of a superintendent." Bound up with it, at least in the writer's copy, is a collection of psalms and hymns published by John and Charles Wesley; and it is singular that, of the less than one hundred hymns it contains, only about one quarter of them are in use among us at the present day, while of those in the old hymn-book referred to before more than one half are still in use and about one half of the rest were familiar a few years ago. It is said that this liturgy was in use until 1792.* The author's copy bears on the title-page the name of Paul Hick in his own hand, and contains some curious peculiarities.

* Stevens's *History of the Methodist Episcopal Church*, vol. ii, p. 198.

which they made the necessary arrangements.* An entry under the same date reads :

To cash pd Dr. Coke.....£2 5s. 0d.

As the doctor was in the city at the time, may he not have administered that first communion in old John Street Church? It is also worthy of notice that up to this period the building was called a "chapel" or a "preaching-house." But on April 29 we read:

Cash paid for recording election roll of the trustees to the
church.....£0 6s. 0d.

Verily, the John Street people were lifting up their heads! The title "Preaching-House" occurs afterward, but is gradually supplanted by that of "Church."

But to that election of trustees which took place in

* In the lecture-room of the present church in John Street is a mahogany altar-rail, which is said to have been in the first church, and to be the handiwork of Embury. This last assertion the writer has long doubted, and at length he is convinced it is incorrect.

1. It is not likely that a very plain building, such as the first church was originally, would have had a *mahogany* altar-rail. 2. There was no reason for putting in any altar at all. The Methodists were accustomed to go to the Church of England for the Lord's Supper, and the practice of inviting seekers to kneel at the altar was not introduced until many years after. 3. Whether by altar-piece we are to understand the altar railing is not clear, but it will be hard to find any other meaning. 4. But, finally, what seems to be demonstration is found in a passage of Dr. Coke's journal, in the *Arminian Magazine* (American) of June, 1789. He is speaking of the organization of the Church at the Christmas Conference of 1784, and says of New York city: "We expected that this Society would have made the greatest opposition to our plan, but, on the contrary, they have been most forward to promote it. They have already put up a reading-desk and railed in a communion-table." (Quoted in Atkinson's *Centennial History*, p. 32.) There could, therefore, have been no railing before this. The altar and book-board in the present lecture-room may be those put in at this time, but they look very much like what were in the second church.

the spring of 1785 there is no other reference in the "Old Book," though some at least of the preceding elections (if they might be so called) are recorded there. But here we have light from another quarter. In or before 1845 S. Martindale, Jr., Esq., solicitor for the trustees at that time in regard to a legacy which had been left to them for charitable purposes, brought to light the original certificate of this election. A copy of it will be found among the papers of the Board of Trustees of the Eighteenth Street Methodist Episcopal Church. It is indorsed "Recorded for and at the request of Mr. Stephen Sands, this thirteenth day of April, 1785." Without giving the paper at length, it will be enough to say it states that the election, under the law of April 6, 1784, was held in the church, March 16, 1785, and William Lupton, John Jacob Staples, Lewis Faugre, Abraham Russell, Henry Newton, and Stephen Sands were chosen. The paper is signed by John Jacob Staples and Stephen Sands as inspectors of the election, and is recorded in lib. i of Religious Incorporations, p. 13, one of the earliest, it seems, that were entered on the record.*

And now while their stakes are becoming strengthened they have a mind to lengthen their cords. On May 1, 1785, Leonard Lispenard, Sr., deeded to this Board of Trustees for £700 two lots adjoining the church plot on the south, measuring in front a little over fifty feet, and in depth nearly one hundred feet. The seal to this document looks very much like the head of John Wesley, though it is hardly probable that it was intended to represent him. This deed is recorded p. 509, lib. 43 of Conveyances, September, 1786; Robt. Benson, clerk.

* *Christian Advocate*, vol. xx, p. 59.

CHAPTER IX.

SOWING AND REAPING.—FROM THE CONFERENCE OF
1785 TO 1788.

THE Minutes of the Conferences of 1785 state the total membership at eighteen thousand, but do not give a particular report of each charge. John Hagerty was stationed in New York. He was born in Maryland, in 1747, and converted under the ministry of John King about 1771. His name first appears in the list of appointments in 1779, and he was one of the elders ordained at the Christmas Conference. He was very successful in the work, but in 1794* he was compelled to locate on account of the ill health of his wife. He settled in Baltimore, where he continued to preach with great acceptability, and died in the faith in 1823, aged seventy-six years.†

In the Minutes of this year we find the first indications of the presiding eldership, and the first name in the list of elders of the district in which New York city was included is that of Thomas S. Chew.‡

At the same Conference Ezekiel Cooper was ap-

* Not 1792, as Stevens and Sprague say; see Minutes.

† Stevens's *History of Methodist Episcopal Church*, vol. ii, p. 66.

‡ Of Thomas S. Chew we know nothing except what is furnished by the list of his appointments in the Minutes. From 1777 to 1784 he labored in various charges in Baltimore and in the neighborhood, then three years in the eldership, and in 1788 the Minutes say he "desisted from traveling." It is elsewhere stated that he was expelled,§ and if so the son of the first New York presiding elder set under a cloud.

§ Lee's *History of Methodism*, p. 317; Dr. Bangs's *History of Methodist Episcopal Church*, vol. iv, Appendix, p. 8.

pointed to Long Island. He was a native of Maryland, born in 1763. He entered the ministry at the age of twenty-one, and served the Church in New York as their pastor, as we shall see hereafter. He was book agent for several years, and died in 1847, the oldest Methodist preacher at the time in America. He is said to have been a man of great power in the pulpit, and almost unequalled in debate. The preachers called him *Lycurgus*, because of his profound wisdom. He was at once prudently liberal and liberally conservative. He never married.* In his diary he says: "Friday, June 10, I got into New York about ten o'clock; but I knew nothing of the city, and the name of but one of our people therein, which was Mr. Stephen Sands. Providentially I fell in with a gentleman who conducted me to his house. He was in bed and asleep. I then began to think that I should have to go to a tavern for lodging, but by knocking at the door he was aroused and received me kindly. I found much peace of mind to think that, though so far from home, I had found such friends."†

Mr. Hagerty not having arrived, Mr. Cooper consented to remain in the city until he came. He says: "Sunday, 12th, I preached three times with a degree of satisfaction." He also preached on Monday, Wednesday, and Friday evenings, and Thursday at the poor-house. On Saturday Mr. Hagerty arrived, and Mr. Cooper departed for Long Island.

In July, however, they exchanged for two weeks. Mr. Cooper says, Saturday, July 16: "I preached in a private house near Fresh Water Pump (near the corner of Pearl and Chatham Streets) at night, on the necessity of watchfulness." "Sunday, 17th, I preached three

* J. Kennedy, in Sprague's *Annals*.

† *Light on Early Methodism*, p. 28.

times in the church. I believe the Lord touched several hearts." Tuesday, 19th, he dined at Mr. Staples's, and "preached at night from 'Behold the man!' The Lord struck several hearts. Some dated their conviction from that service; among them Miss Cornelia Anderson."* Thursday, 21st, he preached at three o'clock in the poor-house, and at night met the Band Society. During the following week he preached three times in the church on the Lord's day, and on Thursday at the poor-house. He was accompanied by the Rev. Jeremiah Lambert, who was on a visit from the West Indies, and who died not long after. On Saturday he returned to Long Island.†

On Wednesday, August 31, Bishop Asbury reached New York, and "preached on the three following days, although weak in body and languid in spirit." Sunday, September 4, he says: "Notwithstanding I was very unwell, I preached thrice, [and] read prayers twice [Mr. Wesley's Sunday Service was in use, it seems], and held a love-feast." "Our Society here has increased in number and grace; our congregation also grows larger." "My friends here have been liberal indeed in supplying my temporal needs; may they be abundantly rewarded in spirituals!" (The "Old Book" says, "Cash paid Mr. Asbury, £6.") After preaching on the morning of Wednesday, September 7, he left the city.

Toward the close of September Cooper was again in New York, preaching very much as he did on the former occasions. Among others visited was the Anderson family. Miss Cornelia, who had been convicted in July, was now happy in the love of God, and

* This may have been the daughter of the Mrs. Anderson whose liberal donation is noticed, p. 447. Appendix E.

† *Light on Early Methodism*, p. 31.

others were seeking. The duty of providing for the religious instruction of children was beginning to be felt, and Mr. Cooper writes: "Wednesday, September 28, At three o'clock I met thirteen or fourteen children in order to catechise them. The Lord met us, and powerfully wrought on the dear children. I believe there was not more than one of them but was in a flood of tears." "I don't recollect that I ever saw a number of children so wrought upon before." *

Among the charges in the "Old Book," in February, 1786, we read: Cash paid for Mr. Lynch's chest, £0 4s. As no traveling preacher by the name of Lynch is found in the Minutes, we might ask who is he and why is his baggage paid for, and get no answer if it were not for E. Cooper's Journal. There we learn that Mr. Lynch was a local preacher who came to the city in the early part of October and assisted in the work. Sinners were converted and believers sanctified. At the watch-night services, on the last night of the year 1785, five preachers were present, namely, Hagerty, Cooper, Brush, Lynch, and Sands. "It was a season of comfort, and added to the religious fervor that already prevailed." Among the good results of this revival was an increased interest in the spiritual welfare of the poor and of prisoners. On Sunday, May 14, a note was sent to the church stating that nearly one hundred prisoners desired the prayers of the congregation.†

In the meanwhile the trustees purchased other property. "The Reformed Dutch Church held a mortgage on a house and lot; they foreclosed, and the property was sold at auction and purchased by the trustees of the John Street preaching-house for three hundred

* *Light on Early Methodism*, p. 32.

† *Ibid.*, p. 34.

pounds. They obtained their deed, which was dated April 12, 1786, from the Reformed Dutch Church."*

Members in New York: Whites, 178; colored, 25; so reads the report for 1786.† John Dickins goes to New York again, and John Tunnell is the elder.‡ He received several payments during the year, amounting in all to £25 12s. On the 13th August the trustees paid Mr. Cloud (probably Robert Cloud, then at Newark, N. J.) £2 for traveling expenses, and on September 5

* Wakeley's *Lost Chapters*, p. 64. Dr. Wakeley says this was adjoining their church property, but a reference to the deed, which is in possession of the trustees of the Eighteenth Street Methodist Episcopal Church, will show this to be an error. The property bought in 1785 of L. Lisenard was adjoining. The author of *The Charter Church* is also in error when he says (page 19) that this was "the plot on which the old church was situated." No account of payments for this land, nor for that bought the year before, is found in the "Old Book;" but some entries shortly afterward may explain the use that was made of it. On May 30, as it tells us, Mr. Russell was paid in part for building school-house, £8; on May 31, £14; on June 17, £10, and on July 1 "the balance," £33 8s. 11d.; in all £65 8s. 11d. This may not be the whole, however, as some other payments were made to Mr. Russell afterward, though they are not stated to be for the school-house.

† This custom of reporting the numbers of the colored people separately began at this Conference. It is not necessary to believe that it was intended as an invidious distinction. It was desirable to know how the work was going on in the two different races. The practice ceased about 1852.

‡ Of him we know little more than of his predecessor, Chew. He began his ministry about the same time, and labored mostly in the neighborhood of Baltimore and farther South. He, however, continued in the field until his death in July, 1790. In 1787 he was sent with four itinerants, among whom was young Thomas Ware, beyond the mountains to the Holston country, now called East Tennessee, and thus became one of the founders of Methodism in the great valley of the West.§ He was "a man of solid piety, great simplicity, and godly sincerity."||

§ Stevens's *History of the Methodist Episcopal Church*, vol. ii, p. 34.

|| Minutes of 1790.

"toward a horse for a poor preacher, at the desire of Mr. Asbury, £3 2s."

Another indication of Asbury's presence in New York is found just afterward. They paid his traveling expenses, £2. Looking into his Journal, we read that he reached the city on the 31st of August, and was confined about eight days with illness. On Sunday, September 17, he says: "It was a very solemn season at the ordination of Brother Dickins to the eldership. I gave the charge from 1 Tim. iii, 10-14." The passage is significant, and is therefore given in part: "And let these also first be proved; then let them use the office of deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well," etc. Mr. Dickins was one of the few married men in the itinerancy, and the bishop no doubt felt it well to give to him and his good wife such counsel as he thought needful. From all we can learn in regard to them both, the text could not be regarded as an innuendo. He adds: "I met the Society, and opened my mind to them on various subjects." In the following week, having settled some temporal matters relative to the support of the stationed preachers, he departed for Elizabethtown.

But another man was in the city whose name is less widely known, but whose preaching excited more interest than that of the bishop. The *New York Packet* (a newspaper of that day) of September 11, 1786, says: "Lately came to this city a very singular black man, who, it is said, is quite ignorant of letters, yet he has preached in the Methodist church several times to the acceptance of several well-disposed, judicious people. He delivers his discourses with great zeal and pathos,

and his language and connection is by no means contemptible. It is the wish of several of our correspondents that this same black man may be so far successful as to rouse the dormant zeal of numbers of our slothful white people, who seem very little affected about the concerns of another world.”* Those who have ever heard of “Black Harry” will suspect that he was the preacher, and the “Old Book” proves their suspicions correct. Right next to an entry of two pounds paid to Asbury for traveling expenses is one of the same amount paid to Henry Hosier for the same purpose. Although he appears here for the first time in connection with New York Methodism, he had been for several years well known and highly esteemed in other parts of the country. † He was, says Raybold, ‡ “one of the greatest prodigies of those early days among the Methodists. He had been a slave in the South, but was manumitted and converted and became a preacher, which, at that time, was considered a most extraordinary affair.” When Dr. Coke, having met Asbury at Barrett’s Chapel, set out to preach and visit the Societies in the interval until the meeting of the Christmas Conference, Asbury sent with him Harry as a companion and guide. The doctor heard him preach several times, and was delighted with his African colleague. He says: “I really believe that he is one of the best preachers in the world—there is such an amazing power attends his word, though he cannot read, § and he is one of the

* This is the first notice of Methodism in New York which I have found in any of our city papers.

† “He must not be confounded with ‘Black Harry’ of St. Eustatius, who occupies so romantic a place in Coke’s subsequent history.” —Stevens’s *History of the Methodist Episcopal Church*, vol. ii, p. 174.

‡ *Reminiscences of Methodism in West Jersey*, p. 165.

§ An attempt was made to teach him to read, but, to use Harry’s words, “when he tried to read he lost the gift of preaching,” and so gave it up entirely. *Reminiscences of Methodism in West Jersey*, p. 166.

humblest creatures I ever saw.”* He afterward traveled with Garrettson, and was with him when he met Jesse Lee in Boston in 1790. On his returning journey Garrettson says: “July 29, I rode to Hudson, where I found the people very curious to hear Harry. I therefore declined preaching, that their curiosity might be satisfied. The different denominations heard him with much admiration, and the Quakers thought that, as he was unlearned, he must preach by immediate inspiration.† The celebrated Dr. Rush, of Philadelphia—making allowance for his illiteracy—pronounced him “the greatest orator in America.”‡ Harry afterward became temporarily the victim of wine, but had moral strength to recover himself, after wrestling all night in prayer. Thenceforth he continued faithful until his death, which took place in Philadelphia about 1810. A great procession of both black and white admirers followed him to his grave, and buried him “as a hero, once overcome, but finally victorious.”§ It is said he

* Stevens’s *History of the Methodist Episcopal Church*, vol. ii, p. 177.

† *Life of Garrettson*, p. 195. It has been said that on one occasion, in Wilmington, Del., where Methodism was long unpopular, a number of the citizens who did not ordinarily attend Methodist preaching came together to hear Bishop Asbury. Old Asbury Chapel was, at that time, so full that they could not get in. They stood outside to hear the bishop, as they supposed, but in reality they heard Harry. Before they left the place they complimented the speaker by saying: “If all Methodist preachers could preach like the bishop we should like to be constant hearers.” Some one present replied: “That was not the bishop, but the bishop’s servant.” This only raised the bishop higher in their estimation, as their conclusion was, “If such be the servant, what must the master be?” The truth was that Harry was a more popular speaker than Asbury, or almost any one else in his day. Lednum, p. 282; Stevens’s *History of the Methodist Episcopal Church*, vol. ii, p. 175.

‡ Stevens’s *History of the Methodist Episcopal Church*, vol. ii, p. 174.

§ *Ibid.*, p. 175.

was of small stature, very black, with eyes of remarkable brilliancy and keenness.*

"Alexander the coppersmith did me much evil" is a text that it is said a preacher once took as the foundation of some severe criticism on the amount of copper money contributed in the collections. Trustees have often been disposed to use the text in the same way, and we find those of John Street entering in their "Old Book" of accounts, August 28, 1786, "By overplus coppers lying in the chest, £6 10s." On January 15 of the following year they write, "To cash paid for osnaburgs for copper bags, £0 3s."† It seems they gathered the "overplus" of coppers into these packages and disposed of them. In June, 1787, also, they report a loss on bad coppers, £1 5s., and on December 21 a loss on coppers and Jersey money, £2 0s. 1d.‡

On Wednesday, May 15, 1787, Asbury came to New York again, and Dr. Coke was with him. The Doctor preached, he says, with great energy and acceptance. "Black Harry" seems to have been in their company, as we find a payment made to him on June 11 of two pounds. On Tuesday, May 16, Asbury says, "After long silence I preached on, 'For Zion's sake I will not hold my peace,' etc." After a short excursion to Long Island, visiting Hempstead Harbor and Moscheto (now Glen) Cove, he came back to the city on the 28th. He

* Stevens's *History of the Methodist Episcopal Church*, vol. ii, p. 174.

† Osnaburgs are a coarse linen cloth of which bags are made for holding shot, etc.

‡ New York was flooded about this time with spurious copper money, imitations of British halfpence or of Jersey coppers. These were manufactured largely in Birmingham, England, of inferior material and light weight, and imported in casks under the name of hardware. See McMaster's *History of the People of the United States*, vol. i, p. 401.

preached at night, and again the next evening, and says, "I delivered a close and awful discourse on, 'They shall come from the east, and from the west, and from the north, and from the south, and sit down with Abraham and Isaac and Jacob,' etc. I was in prayer until near midnight. O Lord, make me all life and love; give patience and resignation under the troubles of the Church and disappointment of its ministers." On Sunday, June 3, he "had a gracious time on 2 Cor. iv, 1-4. Ordained E. Cooper a deacon. In the afternoon my soul had peace while I enlarged on Matt. xviii, 15, to the end." On Tuesday, the 5th, he "preached on, 'No man, having put his hand to the plow, and looking back, is fit for the kingdom of heaven,' and felt freedom and power in speaking." On Wednesday he "met leaders and trustees, and, after some explanation, settled matters relative to singing in public worship," and preached at the poor-house. "I keep myself busy," he adds, "in visiting the families of the Society, or the sick, or meeting class, if some other business does not call me." On Sunday he preached on Luke iv, 18, and in the afternoon on Matt. xi, 25. The next day he "left the city in great union with the Lord and with the Church." The people settled his bill for horse-keeping, £3 5s.; but we do not find any account of any other payment. To Dr. Coke, however, they gave, on May 21, £19 3s. 2d.; after which he left for Philadelphia, and on May 27 sailed for Europe.

On June 11 the trustees paid for a communion table £3 5s., and on the 15th sent to Conference, by Brother Tunnell, eleven pounds. On the 20th they paid for cleaning the preaching-house £3 12s., thus preparing for the next Conference year.

Mr. Dickins was able to report at the Conference a membership of 235 whites and 40 colored, an increase

of 72. This increase, it seems, made it necessary to send an additional preacher, and Henry Willis was appointed. Thomas Foster was the elder.*

The name of Henry Willis appears first in the Minutes in 1779, when he is appointed to Roanoke. He had been at Charleston before his appointment to New York. He was afterward in Philadelphia, but became supernumerary in 1791, and so continued until, in the early part of 1808, at Pipe Creek, Frederick County, Md., he died "with triumphant faith in Christ." He was book agent for several years, and one of the dearest friends of Asbury. "He shines forth as one of the most brilliant stars in the galaxy of early Methodist preachers. His memory has much of the same fragrance as that of Summerfield." It is said he was the last Methodist preacher who wore a gown in the pulpit.†

But the name of Henry Willis does not appear in the "Old Book" during this Conference year, though it does during the next year, when he was elder. Instead of it we find that of Woolman Hickson. It would seem that after Conference a change was made, and Hickson, who in his zeal was bent on going to Nova Scotia, a field for which he was totally unfitted because of his feeble health, was persuaded to stop in New York, and some other work was found for Willis.‡ Samuel Q. Talbot, of New Rochelle, and Peter Moriarty, of Long Island, and Cornelius Cook, of East Jersey, are named

* Foster was a native of Virginia, entered the itinerancy in 1780, labored principally in the South, and located in 1792. "No minister was more esteemed on account of sound talent and holy life."—Stevens's *History of the Methodist Episcopal Church*, vol. ii, p. 83.

† Warriner's *Old Sands Street*, pp. 76, 77, where his portrait, in gown and bands, will be found facing p. 76.

‡ Asbury's *Journal*, May 28, 1787.

as receiving payments for horse-keeping, etc.; and it is probable that they frequently came to help.*

Woolman Hickson's "name is very precious to the lovers of early Methodism." He was "a man of splendid talents and brilliant genius.†" He was fast hastening to

*On October 30, 1787, 6s. 3d. was paid for keeping Brother Cook's horse; and April 16, 1788, 10s. for Mr. Cook's expenses. This must have been the Cornelius Cook who had just been admitted on trial and appointed to East Jersey, and who probably came to help during the illness of the preachers. He was one of the young men who accompanied Garrettson up the Hudson. He died in August, 1789, and the nature of his illness and the place of his burial have been the subject of some discussion. Dr. Stevens's *History of the Methodist Episcopal Church*, vol. ii, p. 418, says he died of yellow fever in New York, in 1789; but from articles in the *Christian Advocate*, vol. xxiv, pp. 161, 175, and 200, it appears that his death took place at Lagrange, Dutchess County, N. Y., but of what disease is uncertain. On November 16, 1787, there is a charge of fifteen shillings for keeping and shoeing Brother Talbot's horse, and on December 14, for some necessities for Brother Talbot, £2 10s. He entered the work in 1786, and was first appointed to Kent, in 1787 to New Rochelle, in 1788 to New City, and in 1789 to Dutchess, after which his name disappears. Dr. Bangs (in the list of preachers at the end of vol. iv of his History, p. 39) reports him located. Of the other we read: "May 4, 1788, to cash for horse-hire for Mr. Moriarty, £1 1s." This was Peter Moriarty, who was born in Maryland April 27, 1758, and educated a Roman Catholic. At the age of sixteen he heard Methodist preaching and was converted. He began his ministry in 1781, but his name does not appear in the Minutes until 1782, when he is reported as continued on trial. At this time he was laboring on Long Island, and his succeeding appointments were generally up the Hudson River. He died in 1813, while presiding elder of the Ashgrove District. It is said he was "plain in his dress, plain in his manners, and plain and pointed in his preaching, upright in all his deportment; in short, his life was a constant comment upon the Gospel he preached." (Minutes of 1814.) His son, John Moriarty, was afterward a useful minister of Christ, and one granddaughter is the widow of W. B. Worrall, of Flushing, L. I., and another died in 1885, the widow of W. H. Arthur, of New York city.

† Wakeley's *Lost Chapters*, pp. 310, 314.

the grave with consumption when he came to New York. We do not know exactly when he died, but it was before September 30, 1788, as there is an account of his death in the Minutes of that year, and the Conference began on that day. For six weeks Ann Wheeler nursed him, for which she received two dollars a week, or £4 16s. in all. On November 17 the church paid sixteen shillings for his funeral expenses, but this must have been only a part of the whole sum.*

In May, 1788, Freeborn Garrettson arrived in New York, intending to enter New England; but the duty and honor of being the pioneer of Methodism in that section was reserved for Jesse Lee. Hickson being on his death-bed, and Dickins "in ill health, he was solicited by the people to remain with them to supply the pulpits."† He therefore spent most of his time in the city until the ensuing Conference. There is a charge for his horse-keeping, four shillings, and for quarterage paid to him, £6 8s.

Few names are more familiar to the student of early Methodism than that of Freeborn Garrettson. Born in Maryland, in 1752, of a family in a good position in the community, and converted in 1775, he was admitted on trial at the Conference of 1776. Before this time he had, in obedience to strong convictions of duty, set

*To Woolman Hickson we are indebted for the first list of members with the name of the writer and the date. It begins at p. 72 of the book already described (book i, A), and is dated July 20, 1787. It is arranged in seventeen classes of from eight to twenty-four members, exclusively male or female. The leaders are John Staples, Jonas Humbert, Daniel Coutant, Andrew Mercien, Wm. Tillou, Peter McLean, Abraham Brower, Robert Snow, John Bleeker, Abraham Russel, Stephen Rudd, Cornelius Warner, David Candles, Geo. Courtney. Among the members besides those already named (Introduction, p. vi) are Lewis Faugeres, Samuel Walagrove, Jacob Grindlemire, Wm. Ellison, Robert Bonsell, Johu Peshine, John Sproson.

† *Life of Garrettson*, p. 171.

free his slaves. At the Conference of 1784 he volunteered as missionary to Nova Scotia, from whence he returned in 1787. In 1789, taking with him twelve young preachers, he laid out for them circuits along the Hudson River valley as far north as Lake Champlain. He labored afterward in New York, New Jersey, Pennsylvania, and New England, and in 1805 and 1806 he was appointed to New York city. He died suddenly in New York, September 26, 1827. In 1793 he married Catharine, daughter of Hon. Robert R. Livingston, who survived until 1849. Though not an eloquent speaker, "there was a facility and fervor of expression, and a rich tone of evangelical thought and feeling, that often rendered his discourses exceedingly impressive." "During the whole course of his ministry, extending through a period of upward of fifty years, he received no pecuniary recompense, except in a few instances, when it was urged upon him, and then it was either given to necessitous individuals or deposited with the funds of the Conference."* He left an only child, a daughter, Miss Mary R. Garrettson, who survived her mother and imitated her father's example in liberality.

* Dr. Bangs in Sprague's *Annals of the Methodist Pulpit*, p. 62.

CHAPTER X.

ANOTHER GARNER—FROM CONFERENCE OF 1788 TO 1790.

AND now John Street Church is to be, for the first time, the place for a session of a Conference. The printed Minutes are silent in regard to it. None had ever been held north of Philadelphia before, and no session had been appointed north of Baltimore for 1788, but it is probable that Bishop Asbury had seen the necessity of the case and sent word that he would hold a session in New York. That it was held is proved by the united testimony of the bishop's Journal and certain entries in the "Old Book." The trustees of John Street paid "for four yards of green baize for Conference 17s. 4*l*," and for "sundry expenses at the time of Conference £8 8*s*. Also, for keeping Bishop Asbury's horses £2 5*s*. 11*l*," and "for a bridle," 11*s*. Asbury's notice is brief, but sufficient. He says, Monday, September 29, "Rode to New York. Next day [Tuesday, 30th] our Conference began, and continued until Saturday, the 4th of October." He appears to have left immediately after its close.*

At this Conference the city reported 276 white members and 54 colored; in all 330, an increase of 55. John Dickins was re-appointed, but without a colleague, and Henry Willis was the elder. Judging from charges in the "Old Book," Mr. Willis labored a great deal in

* Rev. Thomas Morrell, in his unpublished journal, says: "At the Conference in New York, in October, 1788, I was ordained a deacon." His ordination certificate is dated accordingly. Wakeley's *Lost Chapters*, p. 320.

New York ; as they paid him, December 23, 1788, for quarterage, etc., £8 8s. 2*d.* ; and again on March 21, 1789, £6 15s. 6*d.* Garrettson also, it seems, was frequently in the city, as he says, "My custom was to go around the district every three months, and then return to New York, where I commonly stayed about two weeks." *

Nothing of interest is found, either in the "Old Book" or any other record, in regard to the Conference year of 1788-89. At its close the membership was 290 whites and 70 colored ; 360 in all, an increase of 30. They sent £21 to the funds of the Conference, and on May 21 paid for whitewashing, etc., £2 16s. 9*d.*, for brushes 9s., for laborers 80s., and for beer and wood 12s. and 6*d.*, for "cleaning the church."

On Tuesday, May 26, 1789, Asbury and Coke reached New York, and it seems, from an entry in the "Old Book," that Whatcoat was with them, as they paid for keeping Mr. Asbury's and Mr. Whatcoat's horses £5 16s. 6*d.* Asbury came "under great travail of soul for a revival of religion." On Thursday, the 28th, he says: "Conference began ; all things were conducted in peace and order. Our work opens in New York State ; New England *stretcheth out the hand* to our ministry, and I trust thousands will shortly feel its influence." This last sentence refers to the fact that Jesse Lee received at this Conference his commission to New England.

On Sunday, the 31st, Asbury says : "We had a gracious season to preachers and people, while I opened and applied Isa. xxv, 6-8." Dr. Coke says of this session : "A Conference like the others, all peace and

* *Life of Garrettson*, p. 174. His district extended from New Rochelle to Lake Champlain ; that of Willis included only New York city and Long Island.

concord—glory ! glory be to God ! In this city we have a great revival and a great increase, in consequence of which we are going to build a second church.”* On Friday, June 5, the Doctor embarked for Liverpool, and in the evening Asbury says that while preaching on Isa. xxix, 17–19, “the power of God and a baptizing flame came among the people.” Sunday, the 7th, he tells us, “was a good day. I felt inwardly quickened toward the close of my morning’s discourse, and the people were moved ; in the afternoon many were divinely drawn, and my own soul was humbled and filled with the love of God. Several souls have been stirred up this Conference ; I trust the Lord will claim the people of York for his own.” On the 9th he left for Kingsbridge.

Asbury, however, says nothing in his Journal of an event of some interest which took place at this Conference. On the 13th of September, 1788, the adoption of the Constitution of the United States had been declared, and on April 30, 1789, Washington was inaugurated as President in New York. Asbury suggested to the Conference the propriety of presenting a congratulatory address to the President. The Conference unanimously approved the measure, and appointed the two bishops, Dr. Coke and Mr. Asbury, to draw up the address. It was finished that day and adopted by the Conference. Dickins and Morrell were delegated to wait on the president with a copy, and request him to appoint a day and hour when he would receive the bishops. Dr. Coke, though senior bishop, not being an American citizen, the duty of reading the address devolved on Asbury. In a few days the address and answer were published in the papers, and the next week there appeared a number of questions. Who was Dr.

* Stevens’s *History of the Methodist Episcopal Church*, vol. ii, p. 282.

Coke? How came he to be bishop? Who consecrated him? etc. The impropriety of a *British subject* signing such an address was also urged, and heavy charges were made against Coke as an enemy of American independence. "Some of the ministers and members of the other Churches appeared dissatisfied that the Methodists should take the lead in recognizing the new republic. In a few days the other denominations successively followed our example."* The public prints soon laid aside their spirit of unfair criticism. The *New York Packet* of June 25, 1789, after giving some statistics of the Methodist Episcopal Church, says: "From the respectful and affectionate address of the bishops of this new and growing Church to the President of the United States, as well as from other documents, it appears that the whole Society are warmly attached to the Constitution and government of the United States."†

The appointments in the Minutes of 1789 for New York are, Robert Cloud, John Merrick, William Phœbus.‡ The Minutes for this year are the first in which we read the title "presiding elder,"§ Freeborn Garrettson holding that office, and Thomas Morrell's name following as elder. This last appointment seems to have been made for a special purpose. Dr. Coke, as we have seen, speaks of the building of a second

* Letter of Thomas Morrell, Bangs's *History of Methodist Episcopal Church*, vol. i, p. 280.

† See Appendix M.

‡ Each for four months; but this provision for a change seems to have been intended to apply only to Merrick and Phœbus; Merrick's name being also found in connection with Elizabethtown, and that of Phœbus with Long Island; but Cloud's nowhere else but New York.

§ It is dropped, however, next year, and until 1797 we find merely "elder."

church, and among Morrell's papers is found the following :

Thomas Morrell is appointed and ordered by the bishops and Conference to raise a subscription in the city of New York, in order to erect a new church on a convenient spot, at the north or north-east part of the city ; and shall call to his assistance any person or persons recommended by the bishops or Conference ; or, in their absence, any person he shall judge proper for his assistance. The bishops and Conference do also order that all subscriptions and collections that shall be raised from time to time in the new church, when erected, shall be applied for the benefit, support, and interests of the new church ; and they do also give Thomas Morrell authority to appoint trustees for the said new church.*

THOMAS COKE.

FRANCIS ASBURY.

NEW YORK, May 20, 1789.†

Thomas Morrell, whose name now first appears in connection with New York, must find notice here. He was the son of Jonathan Morrell, and was born in New York city, November 22, 1747. His mother had been converted about 1760, and, when Embury began his labors, was among the first to join the society. In the Revolutionary War he was a useful officer of the army. Converted in March, 1786, in the same month of the following year he began his itinerant life. With the exception of one year he continued in the work until February, 1804, when he located at Elizabethtown, N. J., where he died August 9, 1838. His funeral sermon was preached by his friend, Dr. Nicholas Murray, of the First Presbyterian Church, Elizabeth. He was

* From these words it is evident that the bishops and Conference intended the new congregation to be independent of the older, as to its finances. How and why this idea was not carried out might be an interesting matter of investigation, if any material could be discovered.

† Wakeley's *Lost Chapters*, p. 246. Either the date, however, is an error for May 29 or 30, or the bishops anticipated the action of the Conference, as the session did not begin until May 28.

an ardent patriot, a devoted Christian, and a successful minister of Christ. Some of the entries in the "Old Book," at about the date of which we are now writing, and some old records of membership kept during his present term of service and that of 1802 and 1803, are in his peculiarly small neat hand.*

Of Robert Cloud we can learn but little. His name first appears in the Minutes of 1785. After laboring several years in the States of New Jersey and New York, he located in 1794, and afterward went West, and finally located while a member of the Ohio Conference in 1812.† It is said that on one occasion when he "was preaching there was a great stir among the people, and many cried aloud for mercy." John B. Matthias, afterward of the New York Conference, was convicted at that time.‡

John Merriek entered the traveling connection in 1786, and continued in the work eleven years, locating in 1797. We are told that he was a superior preacher, and very useful.§

William Phœbus, however, became very closely identified with New York Methodism. Born in Somerset County, Md., in 1754, he entered the ministry in 1783, and was present at the Christmas Conference. In 1792 he located, and occupied for a time a house belong-

* Among the names of those read in by Thomas Morrell, June 21, 1789, are those of William Elsworth, John Iunis, and Daniel Carpenter; on November 8, William Fosbrook and Jonathan Patterson; on June 27, 1790, William Whitefield and John Midwinter (grandfather of Rev. James M. Freeman, D.D.); on July 18, Samuel Bon-sall, Nicholas Morris, Samuel Wallagrove; on September 5, Gilbert Coutant, Barnet Matthias (Rev. J. B. Matthias), William Tillou, Susanna Lamplin. Book i, A, pp. 81, 82.

† For some mysterious things about Robert Cloud, see Warriner's *Old Sands Street*, p. 85.

‡ *Sacred Memories*, p. 12.

§ Wakeley's *Lost Chapters*, p. 326.

ing to the church, No. 30 John Street, as we find by the Directory of 1794. His rent, as we learn from the "Old Book," was forty-five pounds a year. In 1796-97 he was again in the work on Long Island, but in 1798 he located a second time, and engaged in the practice of medicine, generally preaching, however, every Sabbath. In 1806-7 he was in the itinerancy again, being stationed at Albany, and in 1808 at Charleston, S. C. In 1809 we find him on Long Island, and in 1810 at Troy. In 1811 he is in New York again, and also in 1814-15. In 1818 he served the colored congregations in Zion and Asbury Churches. In 1819-20 he was Conference missionary, in 1821 became supernumerary, and in 1824 superannuated. In this relation he continued until his death in New York, November 9, 1831, in his seventy-eighth year. Though a man of much ability, and well informed, and often impressive in his sermons, he was not a popular preacher. One reason of this, Dr. Bangs tells us, "was that in his public discourses, as well as his private conversation, he was much given to enigmatical expressions which the mass of his hearers did not comprehend. A striking instance of this I remember occurred in the Conference of 1823. In addressing his brethren on the improbability of his being able to serve the church much longer, he remarked that the lease of his house had expired, and therefore he could not tell how soon he might be called to remove, as he was not certain that he could procure a renewal of his lease for any particular length of time, hence he could not pledge himself for any special service in the ministry. On hearing this, an aged minister, by no means deficient in sagacity, remarked to me, 'I thought the doctor owned the house in which he lives; but it seems I was under a mistake, as he says that the time of his lease has run out!' To this I replied, 'You do not

understand him. He speaks in parables. He is now threescore years and ten, almost the greatest age God has allotted to man, and therefore cannot calculate on living much longer at most; and even that little time must be considered a matter of grace!’ To this explanation he himself subsequently assented.” “His reverence for the name and character of Christ, at least his manner of expressing it, was very unusual. When he had occasion to speak of the Saviour in conversation he would gently incline his head, or, if his head were covered, lift his hat, always using the qualifying word *adorable*, as the *adorable Saviour*, the *adorable Jesus*.”* He began the publication of a Methodist magazine, but it was short-lived. He was buried in the old Methodist cemetery in First Street, whence his remains were afterward removed to Cypress Hills, L. I.†

Here, perhaps, it may be well to call attention to the fact that the Conferences at that period were not always held at the same season of the year. That of 1789, for instance, was in May, while that of 1790 did not meet until October. This variation was probably necessary because Bishop Asbury’s duties would not permit any other arrangement.

In the “Old Book,” in October and November, 1789, are charges amounting to £9 for paving the street, and in December a rather larger sum for altering stoops, and mason-work for the yard and street. This seems to indicate that the grading, already referred to, was done at this time. Black Harry was in the city in the spring of 1790, as we find on April 12 and May 19 charges for his horse-keeping. A good work seems to have been going on, as Asbury, while in Charleston, says

* Dr. N. Bangs, in Sprague’s *Annals of the Methodist Pulpit*, p. 89.

† Sprague’s *Annals of the Methodist Pulpit*; Warriner’s *Old Sands Street Church*.

in his Journal (February 10, 1790): "I received good news from Baltimore and New York; about two hundred souls have been brought to God within a few weeks."*

The most important event in the history of New York Methodism this year was the building of a second church. We have seen that Thomas Morrell was "appointed and ordered" by the bishops and Conference to undertake this work. In entering upon it, however, he met with such serious opposition that he wrote to Bishop Asbury for counsel. The bishop replied:

MY VERY DEAR BROTHER: It is impossible for me to give any decided advice in the critical circumstances of your case, and the fickle tempers you have to deal with, that may tack and change more frequently than the wind. In brief, I advise you to do the best you can, *but build the house*. I will cancel your obligation to the Conference and myself. I wish you to be under no shackles on our side. I would not have you outdone. I think those who trouble you will soon be cut off, etc. You will take my few hints, etc.

I am, with great respect, thine,

FRANCIS ASBURY.

Another letter, dated Rhinebeck, June 19, says:

MY DEAR BROTHER: If you can only erect and cover, with seats, windows, and doors, the new church by the 1st of December, all will be well, I hope. O, brother, piety, patience, courage, zeal, and industry will carry you through. I am in faith, hope, and prayer that God will revive his work in York. Do, brother, strive and reform the sing'ng a little in our Church.†

I am thine, in much esteem,

FRANCIS ASBURY.‡

Dr. Coke, also, on his voyage to Europe, has the new enterprise at heart. He writes:

ON BOARD THE UNION, NEAR IRELAND, June 6, 1789.

MY VERY DEAR BROTHER: I beg your pardon for my great forgetfulness in not leaving behind an address in behalf of the new church we are going to build in New York. I hope you will be able to accomplish that important undertaking. . . .

Your faithful friend,

THOMAS COKE.‡

* See note, p. 113.

† The bishop himself was a good singer, and wanted improvement in that respect.

‡ Wakeley's *Lost Chapters*, pp. 347, 355.

Morrell persevered, in spite of all difficulties, and Bishop Asbury writes to him, under date of October 3, 1789:

MY DEAR BROTHER: I am pleased you have made out so wonderfully. I can figure in my own mind the difficulties you have had to struggle with. The hints you gave are very just as to the management of temporalities. The members are welcome to act, but who are to appoint them? is the question. I find it hard if a preacher cannot draw a collection for a mission or Conference or station without complaint. I have nothing at all to complain of, and it would have been impossible to have carried your great design into execution without your method. . . .

I am, with great respect, thine,

FRANCIS ASBURY.*

The location selected for the new building was in Second (now Forsyth) Street, near Division Street.† The property was originally part of the estate of James Delancey, Esq., a loyalist, and was forfeited and vested in the people of the State of New York by the attainder of said Delancey, and was conveyed to George Workheart by Isaac Stoutenburgh and Philip Van Cortland, Esq., Commissioners of Forfeitures for the Southern District of the State. "An act for the speedy sale of the confiscated and forfeited estates within the State" had been passed May 12, 1784, and four months afterward Mr. Workheart purchased the lots for one hundred and thirty-one pounds and ten shillings. He kept them about five years, and then sold them for two hundred and eighteen pounds and a half more than he gave. Some good speculations in real estate were made, it seems, one hundred years ago.

The deed to the church is dated August 17, 1789.

* Wakeley's *Lost Chapters*, p. 355.

† The present church in Second Street is not to be confounded with this. That was built more than forty years after. Old Forsyth Street was also sometimes called the Bowery Church. Bowery Village, now Seventh Street, is another and later organization.

Seven lots were sold by George Workheart, gardener, and Eve, his wife, for three hundred and fifty pounds. Eve, in signing it, had to make her mark, not being able to write her name.* John Sproson and Samuel Stilwell, trustees of John Street Church, were witnesses. †

On August 11, 1789, the first stone of the foundation was laid, and the building was inclosed, floored, and ceiled by November 8, when it was dedicated, though probably not yet finished. Thus, we see, Thomas Morrell had met the bishop's expectation, who fixed December 1 as the date of completion. Mr. Morrell preached on 1 Pet. ii, 5. ‡

The "Old Book" does not cast much light on the finances of the new church, though we have an entry on January 12, 1791, "To cash advanced for new church last year, £100," and there are some other charges either explicitly or probably for the same purpose; some of them, however, may have been for current expenses. But in another old book § there is, apparently in Mr. Morrell's handwriting, an account of money received and paid out by him for the new church. It begins July 27, 1789, and ends July 12, 1790. It is in reality only an account of payments, no account of receipts

* What a pity that the gardener had not been named Adam! The title would then have come from Adam and Eve.

† Mr. Workheart united with the church in 1792, and was a member as late as 1796. We have no evidence that his wife ever joined. She died in October, 1793, and was buried in the church ground, the grave being a gift from the church. (See record of burials in the possession of the trustees of Forsyth Street Church.) Dr. Wakeley gives the date as 1795, and says she was seventy years of age, and that her tombstone was right behind the church.

‡ Wakeley's *Lost Chapters*, pp. 353, 354. Mr. W. gives a sketch of the discourse.

§ Marked Bock ii. See preface, p. vii.

being given, and the entries nearly all read, "Cash paid Henry Newton." They amount to £872 8s. 2d. Mr. Morrell lent £150. The total cost was probably \$2,500.

The building was of rough stone, covered with blue stucco; its dimensions fifty by seventy feet. A low stoop of not more than two or three steps gave entrance to each door.* It stood some ten or fifteen feet back from the street, with a door-yard in front inclosed with wooden pickets. There were end and side galleries. The ceiling was flat. The pulpit was high, with steps on the south side and a sounding-board over it. In the rear was a burying-ground, which at length became filled, and on the rebuilding of the church in 1833 the bodies were removed. A two-story frame edifice was afterward erected on the opposite side of Forsyth Street, which was used as a lecture-room and Sunday-school room, and also for the charity day-school, which the Methodists maintained for many years. The Asbury library was also kept in this building. Some idea of the aspect of the neighborhood at the time is furnished by the following extract. Rev. William Thacher says: "During the first year of my residence in New York I saw in the fields eastward from the city a new stone church in the progress of building. What! a place of worship so far from inhabitants? For what denomination can this be? A house of God far from home seemed hardly compatible with due honor to him who promised to dwell in the midst of his people. Ah! little did I then think this is a Methodist sanctuary, and that this was a sample of their pioneer plan, to build a house and then invite sinners to come

* Externally this and Duane and Allen Streets were much alike. They all also had cellars, which, for a time at least, were used for the storage of ale, etc.

there and get their souls converted. And what prophet could then have made me believe that, in the midst of a dense population, I should ever fill the office of a regular authorized minister in the pastoral charge of an assembly of Methodists of that same Methodist meeting-house in Forsyth Street.* When, on October 3, 1790, Asbury occupied the pulpit, he pronounced the new church "commodious, elegant, yet plain."

A good work soon followed the completion of the new building. Thomas Morrell, in his unpublished Journal, says: "On the 4th of this month" (January, 1790) "a revival began at the prayer-meetings, and on the 12th it broke out in the church and continued, with some small intermissions, until the latter end of February. In this time about two hundred joined the society; perhaps about four hundred were converted in eight weeks." †

* Wakeley's *Lost Chapters*, p. 359.

† *Ibid.*, p. 367. In Book i, A, p. 50, Morrell gives us a record of some events about this period. He says: "4th January, 1790, Monday evening, at prayer-meeting, 4 found peace, 4 renewed in love. Tuesday, 5th, 2 found the Lord, 1 sanctified. Thursday, 6th [should be 7th], 3 found peace. Friday, 8 converted. Saturday, 2 converted. This week, 20 converted, 14 renewed in love. Sunday, 1 renewed, 4 found the Lord. Monday, 11th, at a class, 3 converted, 1 sanctified; same evening, 10 converted at a prayer-meeting, 2 at another, 3 at another, 2 at another, making 20 on this evening. Tuesday, 12th, after preaching, a great cry, many souls were converted—perhaps from 20 to 40. Wednesday night, after prayer-meeting, the people stayed; the mourners were sought for, prayed with, and exhorted; the number converted uncertain; 7 children found the Lord, and a number of men and women; one Mr. Lawrence, a gay youth, was convinced and converted; not less than 15 found the Lord. Persecution rages; the people say we are going mad and threaten to complain to ye [the] magistrates for our breaking the peace. This meeting lasted five hours; some suppose 40 were converted this evening. Friday evening, no remarkable stir. Sunday, 17th, the work

The increased labor resulting from this work led to a throat trouble, which prevented Mr. Morrell from preaching sometimes; but he says, "Brother Brush providentially came to this city this month." *

broke out in the afternoon—a cry through the congregation; a number converted; cannot ascertain the number.

"Tuesday evening, a solemn night, some converted. Wednesday, 20th, after the meeting was dismissed, 1 soul cried out. They began praying with her. A number afterward were found in distress; prayer was made and many believed and entered into rest. Sunday, nothing. Monday, 25th, evening, 4 found the Lord. Tuesday, 26th, and Wednesday, 27th, nothing remarkable. Thursday, 28th, powerful time at love-feast, believers filled with joy, 9 or 10 found peace. In the month of February we had three powerful times on the Sabbath evenings, at which meetings, as near as we can judge, about 40 were converted. March 4, at love-feast, a happy time to most believers. Seventy-six joined in January, 62 in February." Thus we have a glimpse of two months of that winter. Would that we could find other records of a similar kind! This accounts for the increase of 264 in the report at the next Conference.

* Mr. Brush was born on Long Island and spent about ten years in the ministry. His name first appears in the Minutes of 1785, in connection with Trenton, N. J. When he came to New York he had been assisting Lee in Connecticut, and at the Conference of 1790 was appointed to New Rochelle, to which he returned in 1791. In 1792 and 1793 he was elder over Long Island and other portions of New York State and Connecticut, and in 1794 a supernumerary in New York city. He died there of yellow fever September 25, 1795, and was buried in the ground in the rear of Forsyth Street Church. In the Directory of 1795 his residence is given as at Mr. Courtney's ship-yards, Cherry Street, and it is probable he died there. The Minutes say, "He was an active man of God, and a great friend to order and union." From May 13 to November 23, 1790, several payments to him are recorded in the "Old Book." Wakeley's *Lost Chapters*, p. 368; Warriner's *Old Sands Street*.

CHAPTER XI.

THE SHOUTING OF THE REAPERS—CONFERENCE OF 1790
TO 1793.

THE Conference of 1790 began on Monday, October 4, in the city. It cost the Church £26 6s. 8d., for keeping the preachers' horses. The members numbered 522 whites and 102 colored, in all 624—a gain of 264. Asbury says of the Conference, "All was peace, order, and unanimity." Benjamin Abbott also says, "Our Conference went on from day to day in brotherly love and unity; there was preaching by one or another every night. I was sitting one day in the kitchen, where I put up, smoking my pipe, being tired of confinement in Conference so long" (yet the session did not last four days), "and the Spirit of the Lord came upon me in a miraculous, powerful manner, so that I was fully convinced that something great would be done at the Conference. Next day Bishop Asbury opened the love-feast; then Brother Whatcoat spoke; and when he had done I arose and told them my experience; the people gave great attention, and when I came to the account of my sanctification down dropped one of the preachers, and did not rise until the Lord sanctified his soul. I then claimed the promises, and in a moment the house was filled with cries and screeches and wonderful shouts! Several went among the people, to those whom they found in distress, to admonish, exhort, and pray with them. Afterward six told me that God had sanctified them, and I think seven that God had justified them.

Three had to be carried home that evening, who were not able to go of themselves." *

Next May, when Abbott was on the way to Conference, he traveled in company with Garrettson and other preachers. As they passed along they held religious services at different places; but Abbott observed he was not called upon either to preach, pray, or exhort. He found there was a difference of sentiment about the love-feast at the last Conference. After Conference opened, all went on very lovingly until the appointment of a love-feast was discussed. "It was brought on the carpet," says Abbott, "by Brother R. Cloud. . . . He said that I hallooed and bawled, and cried 'Fire! Fire!' and scared the people. Then Brother G. [Garrettson] got up and seconded him, and opposed the work with all the powers he had; Brother J. Lee said he was happy in the love-feast. The bishop said he did not want to hear them 'halloo and shout and bawl;' but he wanted to hear them speak their experiences. I said, 'Then, perhaps I had better not go to the love-feast.' I was not in the least angry; but I was grieved in soul for the cause. Our appointment was up at the new meeting-house, and abundance of people gathered. The bishop opened the love-feast, and when the bread and water had gone round, and the people were at liberty to speak, not one spoke for some time. Then Brother Garrettson got up and exhorted the people, and then Brother Cloud exhorted them likewise, but all to no purpose. Among the several hundreds present, there were but few that spoke. For my part, I kept silence under much depression of mind, not feeling much faith or liberty of spirit. After some exhortations the meeting broke up. Many of the friends afterward told me they felt death in their souls, and came to me to know what was the matter. I told them simply that

* *Experience of B. Abbott*, p. 163.

Brother Cloud had said that there was no good done at the last Conference love-feast; but there were, to the best of my recollection, six who told me that they were sanctified, and seven that they were justified, at that love-feast. Brother Morrell said that this last love-feast was the most dead and lifeless love-feast that ever had been in York before. I understood that the preachers, in discoursing together, acknowledged that they had been wrong in what they had done and said on the subject.”* It is worthy of notice that, notwithstanding this difference of opinion, they were able to keep the unity of the Spirit in the “bond of peace;” for Asbury writes in his Journal (May 30, 1791), “Not a frown, a sign of sour temper, or an unkind word was seen or heard among us.” They had, it seems, a good feast of love, after all.

But we must return to the Conference of 1790. Thomas Morrell was continued as elder, and Robert Cloud and William Jessop were the stationed preachers. Mr. Jessop came to the city in feeble health, for we find a few weeks after the Conference a charge in the “Old Book,” October 26, “Cash paid for Mr. Jessop’s sickness, wine, porter, etc., £2 8s.” Again, November 8, “Paid Judah for nursing Mr. Jessop, £2.” In the following January also bills for medical attendance were paid amounting to £6 8s. Mr. Jessop was born in the State of Delaware, and entered the traveling connection in 1784. Though of feeble constitution, he labored much and successfully. After leaving New York he went to Nova Scotia, but returned to the United States, and died in Lancaster County, Pa., the latter end of the year 1795. He was buried in the ground connected with Boehm’s Chapel, and Rev. Henry Boehm was a bearer at his funeral. Asbury, in his funeral sermon, preached July 25, 1796, describes him as a “man well

* *Experience of B. Abbott*, p. 177.

known and much beloved, . . . always solemn," and says, "Few such holy, steady men have been found among us."*

The Conference of 1790 met October 4; that of 1791 on May 26, giving an interval of only about seven months and three-quarters. At this session, at the urgent request of preachers and people, the bishop preached a sermon on the occasion of Mr. Wesley's death. This he did at the new church in the morning, and at the old in the afternoon, taking for his text, 2 Tim. iii, 10, 11.†

The general good feeling that prevailed at the Conference seems to have been somewhat disturbed by a visit from Mr. Hammett, of Charleston, afterward leader of a secession in that city. He preached during the Conference at both the churches, but Asbury tells us his "preaching was not well received." After Conference the bishop started on a tour through New England, returning to the city on August 29. He writes then, "The weather is warm, and here is an awful season of affliction." The yellow fever was prevailing. He preached in the new church on Heb. v, 12, and says, "We had an acceptable time and some gracious movings." Again, on Wednesday, the 31st, he writes, "We had a serious heart-affecting time; many were ready to break out into praises to God. I respect the kindness of the dear people here, and leave New York in faith that the Lord will return to visit them."‡ On Friday, September 2, he preached in the new chapel on Jer. li, 50: "Ye that have escaped the sword, go away, stand not still: remember the Lord afar

* Wakeley's *Lost Chapters*, p. 364.

† Nearly thirty years after the bishop's own funeral sermon was preached from the same text by Rev. E. Cooper.

‡ They had given him a substantial proof of their kindness in a new suit of clothes, surtout, boots, hats, etc., which cost £22 10s. 3d., besides two pounds in cash.

off, and let Jerusalem come into your mind," and in a few days was on his way to the South.

The number of members reported this year (1791) was, whites, 524; colored, 112; total 636—an increase of 12. R. Whatcoat, T. Morrell, and James Mann, were appointed to the city, with R. Cloud as elder. The appointment of Morrell, however, seems to have been only nominal; he was about to accompany Asbury on his journey. He writes in his Journal: "On Tuesday evening, November 1, 1791, I preached my farewell sermon from Gen. xlii, 36, 'All these things are against me,' to a crowded house." What significance there was in the text we cannot tell; perhaps he referred to the struggle he had in building the new church.* They gave him a new hat, costing £2 16s. He says: "I have now been in New York two years and five months. When I first went to that city there were about three hundred in society. I left upward of six hundred."† He accompanied Asbury as far as Charleston, where the bishop stationed him, that he might undo the mischief that Hammett had done. He was the man for the place, and remained there until June 5, 1792.

Richard Whatcoat was born in the county of Gloucester, England, on February 23, 1736, converted in 1758, and joined the Conference in 1769. For fifteen years he traveled in England, Ireland, and Wales, and uniformly proved himself a faithful and zealous laborer. In September, 1784, when Coke was ordained to the superintendency of the societies in America, he received orders as deacon and elder by the hands of Wesley, Coke, and Creighton. He came to America with Dr. Coke, and labored for several years, mostly as presiding elder, in Delaware and Maryland, and afterward trav-

* See his text on a subsequent occasion, p. 125.

† Wakeley's *Lost Chapters*, p. 377.

eled with Asbury. He remained in New York from May, 1791, to September, 1792, and, having filled several other important positions, was elected bishop in 1800. He finished his course at Dover, in Delaware, July 5, 1806, aged seventy years. He "was one of the saintliest men in the primitive itinerancy of Methodism. . . . So much divine majesty and luster appeared in him it made the wicked tremble to behold him;" yet "his amiable, heavenly, and courteous carriage was such as to make him the delight of his acquaintances. . . . He feared not the face of man, but where there was just occasion he would boldly admonish and faithfully reprove, yet with so much prudence and with such expressions of tenderness as made way to the heart." He was "an example to show what a life of peace and holiness Christians may attain on earth."*

James Mann was a brother of John Mann, who supplied John Street during the war, before the arrival of Samuel Spraggs. He went with John to Nova Scotia, and was a prominent member of the Conference there. Joshua Marsden says he was a good man and exceedingly useful. This was his only appointment in the United States; in 1794 he is set down to Nova Scotia again.†

Among those received as members this year were Thomas Carpenter, William Pinkney, and Ware Branson.‡

* Dr. Phœbus, in Stevens's *History of the Methodist Episcopal Church*, vol. ii, p. 157.

† Wakeley's *Lost Chapters*, p. 379.

‡ Book i, B, p. 30. There is also in the same book (p. 52) a list of members, dated November 10, 1791, by James Mann. There are six hundred and twenty-four, divided into twenty-seven classes, all of them, except three, exclusively male or female. There are several new leaders, namely, Philip Arcularius, John Blecker, Henry Newton, John Cooper, William Phœbus, John Sprosen, Daniel Carpenter, William Cooper, William Vallean, Daniel Coutant, Richard Courtney, Elias Vanderlip, Robert Cuddy, Samuel Stilwell, and Joseph Rice.

The Conference of 1792 was appointed for July 19, but from Asbury's Journal we find it did not meet until August 28. He arrived on July 17, and says: "I did not find that life and harmony here that there have been in times past."* But he met the "women's classes and found the Lord was among them." He preached on "Who is on the Lord's side?" and had some life in speaking, but there was little move in the congregation. Sunday, 23d, he says, "was a melting time with many hearts in the old church, my subject 1 John i, 6, 7. In the afternoon, although very unwell, I labored hard in the new church, but the people were exceedingly insensible. There was a little shaking under Brother Hull (Hope Hull) in the old church in the evening." On the 24th he was on his way to New England. He returned to meet the Conference on August 28. He says twenty-eight preachers were present. On Friday, September 1, they "had a solemn love-feast, the lower floor of the house being nearly filled. Several of the brethren professed perfect love; others had lost the witness."† On Sunday, preparatory to the sacrament, he preached on 1 Cor. v, 7, 8; and at the conclusion of his visit says: "I now leave New York for one whole year, under the hope and prophecy that this will be a year of the Lord's power with them." This prediction was fulfilled.

There were reported at this Conference 511 whites and 130 colored; total, 641—an increase of five in the year. Thomas Morrell comes back, with L. Green and G. Strebeck as his colleagues. John Merriek was the elder.

* Perhaps Mann's Tory proclivities had disturbed the society and were the cause of his not receiving another appointment in the United States.

† B. Abbott says: "The bishop observed that he never had heard so many speak of sanctification in this place before."—*Experience of B. Abbott*, p. 194.

Lemuel Green had been about nine years in the work, and was a most sterling man and an able minister. He located in 1800, but in 1823 was re-admitted into the Philadelphia Conference, to which he bore a superannuated relation until his death, in 1831 (or 1832). George Strebeck had just been received on trial. He withdrew in a few years, joining the Lutheran Church and afterward the Episcopal. He was the first pastor of St. Stephen's Church, formerly corner of Broome and Christie Streets, now in West Forty-sixth Street. He was zealous and popular. He died in Charleston or Savannah.* Phœbus, who located this year, received quarterage on August 24, and there is no payment to Strebeck about that time. He was probably supplying Strebeck's place.

In September of this year Ezekiel Cooper arrived in New York from Charleston, S. C. He describes the new church as "the most complete we have on this continent." He spent two weeks in labor for the cause and pleasant social intercourse. Among others that he visited we find the names of Houseman, Doane, Anderson, Brower, Smith, Bleeker, Russel, Staples, Fosbrooke, Clarke, Holliday, Jaques, Hazzard, Wainright, McKenniss—the British agent in New York—Mott, Newton, Val-leau, Humbert, Mercier, Hervey, Matthias, Myers, Cooper, Snow, Shatford, Johnson, and Arcularius. On the 9th of the following January he reached New York again and spent five days, and then went to New En-

* Up to this time we have no evidence that any of the preachers occupied any other house than that in John Street adjoining the church. But the Directory for 1793 gives the residence of George Strebeck as 39 Frankfort Street. Although the preachers were joint pastors and preached at all the churches in turn, it soon became the custom for each to exercise especial supervision over the one in the neighborhood of which he lived. As far as possible these residences will be given hereafter.

gland, to serve as elder on what might be called the Boston District. We shall meet him again soon.*

On November 30 Dr. Coke came and spent twelve days, preaching some twenty sermons to thronged assemblies. He testifies that the society had "incomparably more of genuine religion" than at any former period. By the middle of December he was again at sea on his way to the West Indies.†

In the meanwhile Asbury's prediction was in process of fulfillment. Perhaps he had seen indications of improvement or had confidence in the zeal and talent of the laborers he had sent; or, it may be, felt those premonitions which not unfrequently come like inspirations on men living in close communion with God. Whatever it may have been he expected a good result, and was not disappointed. We have no account of the origin and progress of the work; but at the Conference of 1793 the report stood, whites, 639; colored, 154; total 793—an increase of 152.‡ On March 1, 1793, Mitchell B. Bull, afterward well known as a local preacher in New York city, was received as a member from Ireland. (Book i, B, p. 8.)

* *Light on Early Methodism*, p. 152.

† Stevens's *History of the Methodist Episcopal Church*, vol. iii, p. 42.

‡ A list of the classes, with their leaders, and time and place of meeting, dated February, 1793, will be found in Appendix N.

CHAPTER XII.

SOWING IN HOPE—CONFERENCE OF 1793 TO 1795.

THE Conference for 1793 was appointed for August 25. Bishop Asbury arrived on the 21st, but was so unwell that he “kept close house until Sunday, 24th,” when he preached on Rom. xiii, 10–12. To his hearers some of the words of his text must have sounded like a prophetic warning: “Now also is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light.” The weather was extremely warm and unhealthy; some members of the Conference were so unwell that they could not attend; the yellow fever was raging in Philadelphia. Thomas Morrell was appointed to New York without any colleague, and was to exchange in six months with F. Garrettson in Philadelphia. On the 14th of September, however, Mr. Morrell says in his Journal, Daniel Smith and Evan Rogers “came to my assistance. Before they came I had hard labor, and was obliged to employ the local preachers.”*

Daniel Smith was born in Philadelphia in 1769; was converted at an early age, and admitted into the traveling connection in 1789. He began his work in New England with Jesse Lee, and was afterward at Charleston, S. C., whence he came to New York. He was a very able and successful preacher. He located in 1794, and engaged in business in New York, where he married

* Wakeley's *Lost Chapters*, p. 395.

a daughter of Abraham Russel, one of the most prominent members of the society. He continued, however, to preach with great acceptability until the close of his life. His last sermon was in the John Street Church, about two weeks before his death, on Matt. xvi, 26. He died in great peace October 23, 1815.* Evan Rogers was educated a Quaker, and was received on trial in the Conference in 1790, and labored principally in Delaware and Maryland, until he came to New York. He afterward went into New England, located in 1797, and eventually joined the Protestant Episcopal Church.†

"On the 26th of September," says Mr. Morrell in his Journal, "there was a day of fasting and prayer held in New York in every church. Such a solemn time was never seen in this city. The churches were all crowded. Ours (the Forsyth Street) was not only full, and the house adjacent, but also the burying-yard. I preached from Jonah iii, 5. It was a most solemn season indeed. Three that I knew were awakened. The occasion of the fast was to entreat the Lord to put a stop to the malignant fever in the city of Philadelphia. We had prayers at six in the morning, preaching at ten A. M., and at three and six P. M."‡

In the following March Mr. Morrell took leave of the society in New York, to take the place of Garrettson in Philadelphia. He makes this record: "Preached March 23, from Rom. viii, 28, 'All things work together for good,' etc.§ *N. B.*—This was my last sermon preached in New York, on Sunday afternoon, in the *old church*. On Thursday evening we had our love-feast, a gracious time. . . . I found about *three hundred* members, and

* Stevens's *History of the Methodist Episcopal Church*, vol. ii, p. 437; Sprague's *Annals*.

† Wakeley's *Lost Chapters*, p. 397.

‡ *Ibid.*, p. 394.

§ When he left before his text was, "All these things are against me." The prospect seems to have brightened. See p. 119.

when I left them above *eight hundred and fifty*. . . . I left Daniel Smith and Evan Rogers as preachers there.”*

Either the last number above given is an error or there was great shrinkage before the Conference of 1794. The Minutes report, whites, 575; colored, 135; total 710—a decrease of 83. No doubt a sifting had followed the accession of the preceding year; but it is hard to understand how Thomas Morrell, a man of unusual accuracy and integrity, should commit such an error. Perhaps it is due to the transcriber or printer.

On Sunday, September 21, Bishop Asbury preached in the old house, on Psa. cxxxii, and at the new church in the afternoon on Psa. i. On Monday, 22, he opened Conference, and says, “We sat closely to our business. Tuesday, 23, I preached with liberty; but on Thursday night I had a powerful temptation before I went into the church, which sat so heavily on me that I could not preach; yet I trust I was kept from sin. . . . We concluded our work, and observed Friday as a day of abstinence and prayer, and had a good time at our love-feast.” On Sunday afternoon he preached in the new church on ‘Woe to them that are at ease in Zion!’ and ordained seven deacons and five elders. “In the evening at the old church I preached again; we had the best time at the last; at least it was so to me.” The appointments read: “New York and Brooklyn, E. Cooper, L. McCombs; supernumeraries, W. Phœbus, J. Brush, D. Kendall.” Cooper, Brush, and Phœbus have already been noticed; let us see what we can learn of the others.

Laurence McCombs (or Larry McCombs, as he was familiarly called by the Methodists of the time) was one of the giants of those days. He joined the Philadelphia Conference in 1792, at the age of twenty-three, and beginning his work on the Newburg Circuit became

* Wakeley's *Lost Chapters*, p. 396.

exceedingly popular. He was full six feet in height, with a finely developed form, and a voice full, clear, and of great flexibility. He was not a close thinker; his style was diffuse and even wordy, and he had a singular habit of elevating one of his shoulders by sudden jerks. But he had great power with the masses, and his presence at a camp-meeting would attract immense crowds. After laboring in New England and the Middle States until 1806 he located, but re-entered the work in 1815. He filled prominent positions in the Philadelphia Conference until, in 1835, he located again. He died in Philadelphia, June 11, 1836, in his sixty-seventh year.*

All we know of David Kendall is that he entered the work in 1788 and located in 1795, having labored in New York and New England.

But we read also in the Minutes, "S. and R. Hutchinson to change every three months with L. McCombs." Sylvester Hutchinson was appointed to Croton and New Rochelle, and Robert, his brother, to Long Island. A third brother, Aaron, who died in 1791, after a brief ministry of about four years, was considered the best preacher of the three.† If so he would have been pre-eminent had he lived, for the other two were men of no ordinary ability. Sylvester Hutchinson began his ministry in 1789 and continued until 1803, when he was presiding elder on Pittsfield District. Then his name disappears from the list of appointments, and in 1806 he located. He was an able and zealous preacher, but sometimes "as rough as a grater."‡ As a presiding elder he exhibited "burning zeal and indomitable energy. Mounted upon his favorite horse he would ride through the entire extent of his district, reaching from New

* Sprague's *Annals of the Methodist Pulpit*; Stevens's *History of the Methodist Episcopal Church*, vol. iii, p. 137.

† Wakeley's *Lost Chapters*, p. 528.

‡ *Ibid.*, p. 528.

York city to Canada, and from the Hudson River to the Connecticut, once every three months, visiting each circuit and invariably filling all his numerous appointments. His voice rung like a trumpet-blast; and with words of fire, and in powerful demonstration of the Spirit, he preached Christ Jesus.”* Not unfrequently in those days a preacher’s marriage led to his location, but, singular to say, Mr. Hutchinson’s location resulted from his failure to marry. He was engaged to a young lady of influential family, whose “friends, especially one brother, made such desperate opposition that the engagement was broken off the day the wedding was to have taken place. Mr. Asbury reprimanded him severely for not marrying the girl at all hazards;” and the result was he left the Church. He afterward married, and when the Protestant Methodists arose became a minister among them. He died November 11, 1840.†

Of Robert Hutchinson we know less. His connection with the traveling ministry lasted about ten years, ending with his location in 1799. He “was sometimes pathetic, then he was terrific.”‡ These three brothers were grandsons of Mrs. Ann Hutchinson, who was mother of thirteen children, grandmother and great-great-grandmother of more than three hundred children, and who died when nearly one hundred and two years of age.§

In regard to E. Cooper’s appointment to New York this year the following letter, lately published for the first time, will be of interest: ||

MY VERY DEAR BROTHER: I am now satisfied that you should take your stand here till further orders. It is my wish that you should keep a conference with the preachers in this city, stationed and super-

* Clark’s *Life of Hedding*, p. 86.

† See Warriner’s *Old Sands Street*, p. 138; and Atkinson’s *Centennial History*, p. 152.

‡ Wakeley’s *Lost Chapters*, p. 528. § Asbury’s *Journal*, May 23, 1802.

|| *Light on Early Methodism*, p. 190.

numeraries. It is my desire that once in five or six weeks each one of you should spend a Sabbath in Brooklyn. Brother Phœbus has heard my mind. I want quarterly meetings to be held at each of the three houses, first at one and then at another. Meet the first day, and then the following day call the leaders and stewards in conference, close conference about the work of God and their souls, the order and harmony of the societies, and their temporal supplies. Have a love-feast for all the societies. Let me hear from you, and you shall hear from me. I have been greatly employed, preaching three times this day, and am going off early to-morrow morning. Thine in love,

FRANCIS ASBURY.

NEW YORK, *Lord's Day, September 28, 1794.*

I give it as my real opinion that you should have no open love-feast. Attend to this.

F. ASBURY.

Accordingly, when Mr. Cooper arrived he called the leaders and stewards together, but "found some opposition to the plans proposed."* There were three sermons in each church, the effective ministers alternating, and after the evening service a general meeting of the whole society was held, conducted by the pastor. On Monday evening there was a meeting of the select bands; Tuesday evening, preaching; Wednesday evening, prayer-meeting; Thursday evening, class-meetings; Friday evening, preaching; Saturday evening, class-meetings.† On Sunday, November 2, he says: "In the evening, after preaching in the old church by Brother McCombs, there broke out a powerful work among the people."‡ On Christmas day the sacrament of the Lord's Supper was administered in both churches, and three sermons preached in each of them.§ At this time, Mr. Cooper tells us, McCombs left, and R. Hutchinson came from Long Island, as the Minutes directed. ||

The year closed with a watch-night, held in the old church, beginning at eight o'clock. A sermon was preached by Mr. Cooper, and exhortations were deliv-

* *Light on Early Methodism*, p. 193. † E. Cooper's Manuscript.

‡ *Light on Early Methodism*, p. 194. § *Ibid.*, p. 196. || *Ibid.*, p. 195.

ered by Messrs. Phæbus, Hutchinson, Smith, Vallean, and Brush. The congregation, which remained till after midnight, numbered nearly five hundred.*

On the 6th day of January, 1795, the various denominations of the city held a concert of prayer for the outpouring of the Holy Spirit. Services were held in the Methodist churches at two o'clock.† Mr. Cooper states that Mr. McKemiss, the British agent in New York, was a worshiper with the church and contributed to its funds. ‡

It seems that Bishop Asbury had got the idea, for which there was probably some foundation, that the visiting of the preachers in New York city was too much of a social character and not enough in a pastoral spirit. In a letter to Mr. Cooper from Charleston, dated January 2, 1795, he says: "I am in hopes that something valuable will take place in New York in the year 1795. Your attention ought to be had to discipline and visiting from house to house, but not to eat and drink. I am pointedly against that. You have a house to eat in; you need not go to feast with the Church of God. We ought to visit as doctors or as persons to plead the cause of their souls, not as guests to eat and drink. I am convinced it is and will be an evil."§ Sound advice this, and not out of date a century later.

The Methodists of New York, like the first of that name in Oxford, had "a care for the spiritual interests of the prisoners." "They had preaching regularly once a month, on Friday, and other spiritual counsel."|| February 19, 1795, had been appointed by the president a day of national thanksgiving. Public worship was held in the Methodist churches three times, the same as on the Sabbath. Mr. Cooper preached in the forenoon.

* *Light on Early Methodism*, p. 196.

† *Ibid.*, p. 198.

‡ *Ibid.*, p. 197.

§ *Ibid.*, p. 199.

|| *Ibid.*, p. 199.

"One person," he says, "wrote me a letter disapproving of my preaching at all on politics, which I touched upon considerably. But I felt a clear conscience; I did no more than my duty upon such an occasion."* On February 22 he was invited by a company of New York deists to preach a sermon for them. They gave him as his text, "But of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." Mark xiii, 32. The letter was so civil and candid that he consented, and says he found unexpected liberty. He was informed, too, that good was done, the faith of numbers being strengthened, though he did not hear that one deist was convinced. They sent him, however, a letter of thanks, acknowledging that his arguments were superior to any they had seen among the writers against Thomas Paine's *Age of Reason*. A general fast-day, appointed throughout the Methodist connection, was observed in the New York churches on February 27.†

Under date of Monday, March 16, Mr. Cooper says: "This day we had our election for trustees in the church. Assembled at eleven and finished at one o'clock. There was the greatest election ever known upon the occasion at any time whatever before. There was a perfect party piece of work, one for putting out the old members and the other for keeping them in. The contention rose so high that I was much grieved. I thought that some were quite out of a religious line of conduct. The election caused great uneasiness in the society; unfriendly things were said of each other which I feared would be a means of getting some of them out of the society. However, we settled matters tolerably well. The old trustees were continued in office."‡

* *Light on Early Methodism*, p. 200.

† *Ibid.*, p. 201.

‡ *Ibid.*, p. 203. Who these trustees were, and also who were the

The Methodists paid then more attention to Church feast days than they do now. We find in Mr. Cooper's Journal the following: "Sunday, May 24. This being Whitsunday,* I preached from Acts ii, 4, in the new church, and we gave the sacraments. A powerful time we had; the Lord was with us of a truth. Several were so wrought upon that for some time they could not walk nor stand. We had a small shout of joy and gladness at the entrance of the ark into the camp." On Monday he adds: "We had preaching three times—Brother Brush in the morning at the old church, I at three o'clock P. M. at the new church, and Brother McCombs at six o'clock P. M. in the fields." They had a large company in the fields, and generally good order and considerable power attended the word. On Sunday, May 31, they took up their quarterly collection, amount-

stewards, local preachers, and class-leaders in September, 1795, will be seen from the following list, found in Book i, B, p. 38:

Trustees: John Staples, Philip Arcularius, John Bleeker, William Snyder, Henry Newton, Abraham Russel.

Stewards: John Sprosen, Henry Newton, John Bleeker, John Staples.

Local Preachers: Daniel Smith (elder), Jonas Humbert, William Vallean, Jesse Oakley, Robert Cuddy.

Class-leaders: Abraham Russel, Philip Arcularins, Henry Newton, John Bleeker, William Snyder, John Staples (two classes), William Cooper (three classes), William Henry, George Courtney, Paul Hick, Daniel Coutant, Ware Branson, Thomas Hutchinson (two classes), Abraham Brower, Andrew Mercein, Peter McLain, John Davis (two classes), James Sharack, Elias Vanderlip, Jonas Humbert, Cornelius Warner, Richard Leecraft, Robert Cuddy, William Mills, David Renny, John Brower, Henry Banker, Samuel Seirs, William Grant, Thomas Kirk, Samuel Elsworth, Barnet Matthias, Bazel Myers, Thomas Lovell, John Vark, John Sprosen. This would give leaders for forty-one classes; but the list of members which follows is divided into but thirty-four classes, and the last seven names are not found there as leaders. They were probably appointed to fill vacancies which arose afterward.

* How many Methodists now can tell, on the spur of the moment, what Whitsunday commemorates?

ing to more than eighty pounds. Mr. Cooper preached on Prov. xi, 23-25. Some thought he begged too hard.* At the love-feast on Wednesday evening, June 17, "the Lord was powerfully present. I have not seen so good a time for a great while past."†

On Monday, June 29, Bishop Asbury, accompanied by Thomas Ware, came to the city, where he remained for a week, and visited all the classes.‡ On Saturday, July 4, he, with the other preachers, the trustees, stewards, and leaders, had a meeting for the purpose of looking into the state and religious wants of the society.§ Asbury, in his Journal, says: "I had some close talk on the doctrine and discipline of the Church; I asked if they wished to be Methodists. But how could I suppose any thing else, when they were a society of nearly thirty years' standing?" On Sunday he preached in Brooklyn in the morning, and returned to assist in the sacrament in the afternoon at the new church. "I then met the black classes,|| and preached at half-past six. I closed my day's work by meeting two men's classes." On Monday he met three classes at ten o'clock, five at three o'clock, and four at eight o'clock.¶ On Sunday, September 6, Mr. Cooper preached his farewell sermon in each church.**

* *Light on Early Methodism*, p. 211.

† *Ibid.*, p. 211.

‡ There were thirty-four classes in the following September.

§ *Light on Early Methodism*, p. 213.

|| Of these there were eight. Book i, B, p. 42.

¶ So says Mr. Cooper (*Light on Early Methodism*, p. 213); but Asbury, in his Journal, says he met nine classes, instead of twelve. Does Mr. Cooper wish to magnify the bishop's activity, or does the bishop in his humility depreciate his own labor? He adds, however: "I have now spoken to most of the members here, one by one."

** *Light on Early Methodism*, p. 216.

CHAPTER XIII.

A THIRD GARNER—CONFERENCE OF 1795 TO 1799.

THE yellow fever was raging in the city, and therefore the Conference of 1795, which had been appointed to meet there, assembled at White Plains on September 22.* The membership in the city was reported as 600 whites and 155 colored; in all 755—an increase of 45. The appointments for New York read: “W. Lee, J. Clark, six months.” G. Roberts was the elder.

The name of Lee has frequently been prominent in the annals of the Methodist Episcopal Church. Jesse Lee was the apostle to New England, Jason Lee was the leader of the band of missionaries to the Pacific coast, and Luther Lee was pre-eminent in the antislavery controversy. Wilson Lee, though not as widely celebrated, is entitled to a place of scarcely less honor. Born in Sussex County, Del., in 1764, he entered the traveling connection in 1784. He labored mainly in the West until 1793, when he was appointed to Salem, N. J., and in 1794 to New London, Conn. On his way from there to New York he was the means of introducing Methodism into Southold, L. I., under very interesting circumstances.† After a year in New York he labored for three years in Philadelphia, and then in Maryland, until, in 1804, he became superannuated, and died on the 11th

* The *Supernumerary*, from papers of E. Woolsey, p. 57.

† Bangs's *History of the Methodist Episcopal Church*, vol. i, p. 300; Stevens's *History of the Methodist Episcopal Church*, vol. iii, p. 165; Sprague's *Annals of the Methodist Pulpit*, p. 91; Wakeley's *Lost Chapters*, p. 405.

of October following. He was "one of the most laborious, successful, and self-denying of the early ministers."* Mr. Lee reached New York some weeks before the end of the Conference year, and assisted Mr. Cooper. †

Of John Clark all that we know is that he entered the work in 1791, and after laboring in the South four years, and one year in New York, withdrew in 1796. His appointment was for six months, and that of Joseph Totten, ‡ in Brooklyn, was for the same period, no doubt with the understanding that they were to exchange. §

* Sprague's *Annals*, p. 91. † *Light on Early Methodism*, p. 215.

‡ Mr. Totten was born in Hempstead, L. I., in 1759, entered the work in 1792, and, having labored in prominent appointments and in the eldership, died in Philadelphia in 1818. His brethren say he was "dearly beloved."

§ The "Old Book," which might have given us light, suddenly fails us here. The last explicit entry in it is dated September 9, 1795. A few others which read, "To sundries as per Day Book," follow, the latest being May 30, 1797, when there was a balance of £147 14s. in the hands of the treasurer. The succession in this office (of treasurership) was as follows: From August, 1769 (when the accounts in the "Old Book" commence). until April 15, 1771, Wm. Lupton was treasurer. From May, 1771, to May 19, 1774, James Jarvis. From May 20, 1774, to February 7, 1776, John Staples and Stephen Sands. From May 11, 1776, to September 8, 1778, J. Staples and R. Sause. From September 11, 1778, to March 4, 1783, R. Sause, Charles White, and John Mann. From March 4, 1783, to July 2, 1783, R. Sause and C. White. From July 10, 1783, to August 30, 1783, C. White. From September 13, 1783, to July 1, 1785, Stephen Sands and John Staples. From July 1, 1785, to April 8, 1786, S. Sands. (But the name of Henry Newton has also been written at the head of three pages and crossed off.) From April, 1786, to April 18, 1791, J. Staples, H. Newton, and John Bleecker. From April 18, 1791, to March 14, 1792, Samuel Stillwell is added. From March 14, 1792, to May 30, 1797 (when the account ends), John Sprosen is in place of S. Stillwell. The top of the next two pages is opened with the names of Henry Newton, John Sprosen, — Carpenter, and John J. Brower; but there are no entries except on December 9, 1796. "To sundries as per Day Book, £1,068 4s. 11d." This is the last entry in place in the "Old Book," but on the preceding pages, as stated above, there are a few of later date.

George Roberts, the elder for this year, was a native of Maryland, born May 3, 1766. He must have entered the itinerancy in 1789, as his name appears in the Minutes of 1790 as "continued on trial." He soon went to New England, where he labored until 1795, when he became elder on the district including New York city. Six years more were spent in Baltimore and Philadelphia, and in 1806 he located in Baltimore, where he continued until his death in most decided spiritual triumph, on November 27, 1827. While in Philadelphia he was on intimate terms with the celebrated Dr. Rush, and there commenced the study of medicine, which he afterward practiced with skill and success, doing very effective service also as a local preacher. He was an able speaker, a vigorous writer, and commanded universal respect. His son, the Rev. Dr. George C. M. Roberts, has been well known for his interest in Methodist history.*

As has already been stated, that dreadful pestilence, the yellow fever, prevailed in New York this year (1795). It broke out in August, and therefore the Conference met at White Plains. †

* See Warriner's *Old Sands Street*, p. 133.

† Rev. John Kingston, from the West Indies, was in the city assisting for a while, and to his pen we are indebted for a description of the ravages of the plague. He says, "Sometimes eighty were buried in a day." "On returning from White Plains to New York we met great multitudes of people fleeing from the fever; the road was almost covered with coaches and wagons and persons on horseback and on foot, endeavoring to escape from the destroyer. About three miles from the city I saw the Potter's Field (now Washington Square), where all who died of the plague were buried. Such a sight of open graves and recently opened [ones] I never beheld. Near this dreadful place we met the dead-cart. No one was permitted to come near it, but only the two drivers, who wore a covering dipped in tar, to preserve them from taking the infection." Referring to the death of Rev. Jacob Brush, he says: "I visited Mr. Brush a short time before his decease, and he gave indubitable proof that he was happy in the favor and

During the ensuing Conference year the society was agitated on the subject of Universalism. Winchester, a leading preacher of that belief, had drawn away several influential members, including some of the trustees. Roberts, the elder, began to enforce discipline; and several applied for certificates of dismission. At length, however, the secession ceased, and the work of God began to revive. About two hundred were converted, many of them heads of families and men of influence, and a number of the seceders returned.* Mr. Cooper refers to this matter, and says, "There was also an agitation about making new seats for the John Street Church, similar to pews." Being on a visit to the city, both parties opened their minds to him. He preached, therefore, a sermon founded on a portion of Rom. xiv, showing wherein the kingdom of God consisted, and exposing the evil of judging and condemning one another on slight occasions. He wisely avoided the adoption of the views of either party, and by request the sermon was repeated in the new church.†

On Monday, August 15, 1796, Bishop Asbury crossed the ferry from New Jersey to New York. He met classes and visited from house to house, and on the next peace of God. I preached his funeral [sermon] to a serious multitude in the new church; and what affected me not a little, the Sunday before I heard him preach a funeral sermon in the same pulpit for a deceased friend. The Tuesday preceding his decease he was to have been married."—*Methodist Magazine* for June, 1799, pp. 262, 263. Quoted in E. Cooper's papers.

"Among others who died was the pious Mr. John Bleecker, a class-leader, trustee, and steward of the society in John Street. He was a man of devout piety, and in his parting moments expressed the utmost confidence in the Lord and a glorious prospect of everlasting rest in him. It was computed that not less than seven hundred persons died of this malignant fever."—E. Cooper's papers.

* Article by Elias Vanderlip, *Christian Advocate*, vol. xxiii, p. 84.

† Papers of E. Cooper.

Sunday preached in the morning at Brooklyn, and in the afternoon at New York, to about sixteen hundred people, "some of whom were wild and wicked enough." The next day he "met three living classes, several among whom professed perfect love." He adds, "The weather is excessively warm and dry; people are sickly and dying, especially children." He complains also of the mosquitoes. On Thursday, 25th, after meeting classes and visiting, he preached to a large congregation in the evening, many of whom wept. On Sunday, the 28th, he preached in the morning at the old church, in the afternoon at the new, on Heb. ii, 3, and in the evening at the old church again, on Rev. iii, 2, 3, besides meeting six classes. "Brother L. [Wilson Lee?] preached twice in the north end of Broadway; the congregation appeared serious and attentive." This field-preaching was probably on the common, now the City Hall Park. Tuesday, 30th, he delivered his concluding discourse on Isa. lvii, 18. On Wednesday, 31st, he makes an entry which is an appropriate sequel to the testimony of Cooper and Vanderlip as to the state of things in the society, and for that and other reasons deserves attention: "I had a meeting with the leaders in close conference, and found it necessary to explain some parts of our discipline to them, particularly that of the right of preachers expelling members, when tried before the society or a select number and found guilty of a breach of the law of God and our rules; and that if an appeal were made it should be brought before the Quarterly Meeting Conference, composed of traveling and local preachers, leaders, and stewards, and finally be determined by a majority of votes. I found it also needful to observe there was such a thing as heresy in the Church; and I know not what it is if it be not to deny the Lord that bought them, and the eternity of the punishment of the damned,

as is virtually done by the Universalists. *Schism* is not dividing hypocrites from hypocrites, formal professors from people of their own caste; it is not dividing nominal Methodists from nominal Methodists, or nominal Quakers from nominal Quakers, etc. But *schism* is dividing real Christians from each other and breaking the unity of the Spirit." He also met the trustees, and after a day of much labor preached at the new house in the evening on Acts xx, 32—an appropriate farewell text.

The next day Asbury left the city for New England, returning in time for the Conference. He writes: "Thursday, September 29, I preached on Luke xii: 'Who then is a faithful and wise servant,' etc. I began to confer with the brethren as they came in, and do the business by scraps, as we could come at it. We were in doubt whether some of the preachers would come at all, on account of the rumors of the yellow fever, which still appeared in parts of the city. On Friday we entered fully into our work, and on Saturday we concluded our short Conference, the preachers being desirous to depart. We had a solemn, peaceable sitting, and so also were our congregations. I preached at our house in John Street on Mark ix, 1: 'There be some standing here which shall not taste of death until they have seen the kingdom of God come with power;' but I had little opening." At the same place, on the following Sunday, October 2, he had great enlargement on Eph. iv, 11-13. "The feelings of the people were touched, and my own also, as if it had been the last time, as it probably may be with some of my hearers if not myself." "In the afternoon at the new house there was also a move in the congregation whilst I enlarged on 1 Cor. iv, 10, 11. I ordained in both houses, in all, eight deacons and seven elders, and was on my feet six hours in the course

of this day." The next day he turned his face to the South again.* The report at this Conference was, 641 whites, 145 colored; in all 786, 31 more than the year before. There had been a number of conversions, but the losses on account of the Universalist controversy had to be set off against them. G. Roberts and A. Nichols were the preachers appointed; F. Garrettson and S. Hutchinson were the elders. Andrew Nichols entered Conference in 1791, and traveled in Maryland and Virginia until his appointment to New York in 1796. He afterward spent three years on Long Island and two in New England, and in 1801 located. We are told he "was an excellent man and a good pastor and preacher."†

* Official members in September, 1796, from a list in Book i, B, p. 15, by W. Lee and G. Roberts:

Local Preachers, William Phœbus, Daniel Smith, William Vallean, Jesse Oakley, Thomas Dawson, — Flanigan, — Cady (Cuddy?).

Trustees, John Staples, Henry Newton, Abraham Russel, John Sproson, William Vallean, William Cooper.

Stewards, John Sproson, Thomas Carpenter, John Brower.

A list of leaders and members is also given. There were thirty-eight classes, and of course some changes in the leaders. This is the last list we have until the new century begins.

† "Mr. Nichols resided in the parsonage at Second [now Forsyth] Street. The preacher was going to hold a love-feast in the church one evening, and two lads wished to go in. In those days none were admitted unless they had a ticket of membership, or a permit from the preacher. Peter Parks was then sexton. The boys concluded if they volunteered to help him bring water and attend to making the fires he would admit them into the love-feast. After they had assisted him they inquired if they could not go into the love-feast." "He sent them to Mr. Nichols for a permit." "He treated them very kindly, and talked to them, and then gave them permits. The love-feasts in those days were meetings of great power. One of the boys was deaf and dumb. He was all attention, as one after another gave in their testimony; he watched the motion of their lips and saw the expression of joy in their countenances; and though he could not hear a word it had a powerful effect, and was the means of his awakening and con-

Other incidents, no doubt, besides that related in the preceding note, and equally interesting, but of which we have no record, occurred this year, for it was a season of revival. Asbury, in his Journal, under date of February 10, 1797, says, "Glad tidings of great joy from New York. A second glorious work is begun there; twenty souls converted; a great love-feast, and Sabbath evening meeting held until one o'clock in the morning." He characteristically observes, February 17, "I judge that discipline, and the doing away of certain things, have contributed somewhat to the late revival of religion in New York." In the last of July he came to the city and "spent a few painful days, being unable to visit or be visited." He tried to go on to the Conference at Wilbraham (the only one held north of Philadelphia that year, and therefore that at which the New York appointments were made), but was unable. He remained, as it seems, in Westchester County until the last of September, when, with Jesse Lee, he returned to New York, "where they were eye-witnesses to the gracious displays of God's power in the conversion of souls."*

Asbury's journey was too much for him. He found himself "much injured, but was well nursed at the north side of the city. They have a touch of the fever in George [now Spruce] Street. Sabbath, October 1, we

version." His young companion, seeing him so happy, was also led to the Saviour, and both joined the church. "The one who was deaf and dumb would watch the lips of the preacher, all his soul would be in his eyes, and he would enjoy it apparently as well as others. He continued faithful 'for many years' and then fell asleep." His young companion was for a long time a steward of the Forsyth Street Church, the venerable John Haggadorn. He never forgot the kindness of the preacher, and Peter Parks, the sexton, and that memorable love-feast.—Wakeley's *Lost Chapters*, p. 485.

* *Memoir of J. Lee*, ed. of 1823, p. 231.

had much rain. Live or die I preached at the old and new church on Isa. xxxiii, 20, and Deut. xxviii, 9. I had some disagreeable things, and was but ill-fitted in body to bear them."

There had been a good harvest reaped by the laborers. The report is 740 whites, 141 colored; total 881, a gain of 95. The appointments were, G. Roberts, J. Wells, W. Beauchamp. Sylvester Hutchinson was presiding elder and F. Garrettson elder.*

Here are two new names, both noted in the early history of the Church. Joshua Wells was "an able and successful laborer, and regarded by the Church with peculiar reverence through a singularly long life;" but was "so modest, if not morbidly self-diffident, as scarcely ever to have spoken or written any thing respecting himself. He was born in Baltimore County in 1764, joined the itinerancy when twenty-five years of age, and died more than ninety-seven years old. He had traveled and preached in Virginia, Maryland, Delaware, New York, Pennsylvania, and Massachusetts, as far as Boston. He became at last the oldest living preacher whose name was on the roll of the itinerancy. He was dignified and robust in person, his features strongly marked and yet benignant. His sermons were noted for their perspicuity and brevity, their masculine sense, clear and vigorous argumentation and effect. He was distinguished as a disciplinarian." †

Joshua Wells had a very high opinion of his colleague, William Beauchamp. At a General Conference to which they both were delegates Wells asserted in the presence of several brethren that William Beauchamp had more sense than any other member of that General Conference;

* George Roberts resided at 91 Broad Street, and J. Wells at 10 E. George Street.

† Stevens's *History of the Methodist Episcopal Church*, vol. iii, p. 111.

and on being asked why he thought so his reply was, "He always knows when to speak and when to keep silent."* And this high praise does not exceed the truth. He "was a man of genuine greatness, one of nature's noblemen and God's elect."† Born in 1772, entering the itinerancy in 1793, he labored in the Middle and Eastern States until 1801, when he located. In 1822 he re-entered the work in the Missouri Conference, and, having served one year in St. Louis, was made presiding elder of the Indiana District. - At the General Conference of 1824 "such was the impression produced by his remarkable character and talents that he lacked but two votes of an election to the episcopal office. He would undoubtedly have been elected were it not for the objection that so large a portion of his life had been spent out of the itinerancy."‡ He died October 7, 1824, in the fifty-third year of his age. He has been called "the Demosthenes of the West."§

Not long before this session of 1797 a new church enterprise was taken in hand. The site selected was in what was then called Barley (now Duane) Street, between Hudson and Greenwich Streets, and seems to have been the property of Trinity Church. The corner-stone was laid June 29, 1797, after a sermon by Rev. George Roberts on Psa. xxiv, 3, 4, "Who shall ascend into the hill of the Lord?" || etc. But another statement is that the words, were "Lord, I have loved the habitation," etc.¶ This building was at first called the "North River Church" and the "Hudson Church," but afterward for many years was known among the Methodists

* Thomas Scott in Sprague's *Annals of the Methodist Pulpit*, p. 239.

† Stevens's *History of the Methodist Episcopal Church*, vol. iv, p. 29.

‡ *Ibid.*, vol. iv, p. 31.

§ Wakeley's *Lost Chapters*, p. 492.

|| *Ibid.*, p. 493.

¶ See editorial in *Christian Advocate*, vol. xxii, p. 114.

as "old Duane Street." It stood until 1863, when the property was sold and a small building erected in Hudson, near Spring Street, and called the Duane Church. There the congregation still worships.

The original edifice was, like all the other Methodist churches in New York at that time, built of rough stone covered with blue stucco. It was seventy-five feet long by fifty-six wide, and is said to have cost about \$10,000. Its interior, however, was different from that of the others. The upper ceiling over the side galleries was flat, and pillars rose from the front of the galleries; the center part, what might be called the nave, was arched. The pulpit, of course, was on a high pillar. A goblet of octagon shape and a long stem will give the best idea of it. It was entered by stairs on the west side, and had originally a sounding-board over it. There was a side door on the right of the pulpit. The basement was at first used for bottling ale and cider,* but afterward finished for lecture-room and class-rooms. Abraham Russel was the builder. In the rear was a small burial-ground, and in front a small triangular park, which gave it altogether the most attractive location of any Methodist church in New York at that time.†

The trustees in 1798 were William Cooper, P. Arcu-

* The late John Castree, Esq.

† The society was lively and earnest, and it is said that a rich and fashionable lady, passing in her carriage while the congregation was singing "Turn to the Lord, and seek salvation," was convicted and afterward converted. Soon after it was dedicated a young man attended out of curiosity. Mr. Roberts preached on Jer. ix, 1: "O that my head were waters," etc. The sermon was pathetic and impressive; the preacher and his congregation wept. The young man was awakened and soon converted, and united with the church. He was afterward class-leader, steward, and trustee, and lived to a good old age. The name of Eliphalet Wheeler is familiar to many of the present generation.—WAKELEY'S *Lost Chapters*, p. 494.

larius, P. Hick, Abraham Russel, Thomas Carpenter, Israel Disosway, and G. Coutant.*

Bishop Asbury was in the city in June, and preached in each of the churches and met the classes. He says, "The weather is exceedingly warm, the children are dying, and probably so will the parents, unless God sends rain. I live wholly upon vegetables and wear flannel." "Wednesday, 4. This day we had sermons in all the churches of the Methodists; I had a meeting with the officary at the Bowery [Forsyth Street] Church in the afternoon, and gave them a sermon on 1 Peter v, 2." On Sunday he preached in Brooklyn, and at the old church, and on Monday he left for Westchester County.

Two Conferences were held north of Philadelphia this year; that at Granville, Mass., must have been the one at which the appointments for New York were made. And it was well that no session was held in the city, for at no time were the ravages of yellow fever there greater than in 1798.†

* Memoir of G. Coutant, *Christian Advocate*, vol. xx, p. 4.

† Grant Thorburn in his *Life and Times*, p. 54, says: "The first alarm was given on the 26th of July. By the 15th of August fourteen cases had terminated fatally. By the 25th the excitement was terrible; the city was all commotion. Every vehicle, from the humble dung-cart to the gilded carriage, was now in requisition, removing families, furniture, and goods; the old man of eighty, with the strippling of one year, the lame, the halt, and the blind, all crowding the boats, the lanes, and outlets from the city, fear quickening their pace, and the destroying angel at their heels. Hundreds of them died in the towns and villages around; but not one instance occurred of any inhabitant of Albany, Bergen, or Brooklyn being seized by this, as it was called, *infectious* disease." "Most of the churches were shut up," but he says (p. 62): "Dr. P. [Pillmoor] stood like a son of thunder and preached every Sabbath day in the church in Ann Street. The Methodists, too, in John Street, those sober-sided old fellows who almost preach for nothing and find themselves, stood, as it were, between the living and the dead. Their church doors were seldom

Seven hundred and fifty-three whites and 147 colored members were reported in 1798; in all 900—an increase of 19. J. Wells, G. Roberts, and C. Stebbins, were appointed as preachers,* with S. Hutchinson as presiding elder. The only new name among these is that of Stebbins, who joined the connection in 1795, and withdrew to enter the ministry of the Protestant Episcopal Church in 1805. The reason he assigned was disbelief in the doctrine of Christian perfection. †

Under date of December 3 of this year we have a list of “Furniture bought for the parsonage-house belonging to the Methodist Episcopal Church, John Street, New York.” It includes crockery of various kinds and wooden and iron ware, spoons, a coffee-mill, a brass candlestick, and “one pair of decanters and six tumblers,” in all about forty items, valued at £23 12s. 3d. ‡

closed. In the quietness of the day and stillness of the night their notes of prayer and songs of praise could be heard for many blocks around. In this there was something soothing to the poor mortals who were standing round the open graves waiting till death came behind and pushed them in.”

* They are all set down in *Directory* to 32 John Street.

† Wakeley's *Lost Chapters*, p. 500.

‡ Book ii, p. 1.

CHAPTER XIV.

A FOURTH GARNER—CONFERENCES OF 1799 TO 1801.

THE Conference of 1799 was held on June 19, in New York city.* Asbury arrived on Saturday, June 15, and on the next day "gave a short exhortation in the John Street Church; likewise in the North River house. It is an unseasonable day for religion; it is time the Conference should come; may Almighty God bless and own their labors to the people! Wednesday, 19. We opened our Conference for New York and all the New England

*It is undoubtedly of this session that the Rev. William Thacher writes: "As it was the first in which I was ever honored with a place and seat, I will give a brief account. About a dozen of us Methodist preachers, passengers from the East, landed in New York, and made our way to the old head-quarters in John Street, bearing on our arms our saddle-bags, or portmanteaus. We were horseback men; we did not use trunks for traveling in those days. Not a spice of dandyism was seen in all our borders, any more than leaven in a Jewish passover; we were all plain men, plain enough. We were welcomed into the little old parsonage in John Street by the venerable Rev. Thomas Morrell and Joshua Wells, ministers in the station. Brother Wells took us as he found us, 'bag and baggage,' formed us rank and file, and placed himself as the captain, at the head of the company (we were in Methodist preachers' uniform), in military style. Our walk, especially through Chatham Street, seemed to attract attention and excite notoriety. We were soon disposed of. My home was with a good old Welsh brother in Henry Street, named John Davies. June 19. This morning a new scene opened to my view—a Conference at the old hive of Methodism, the old John Street meeting-house, that holy place where I felt, eight years before, the Holy Ghost say to me, for the first time, '*Go thou and preach the Gospel!*' What a congregation of Methodist preachers! what greeting! what love beaming

States. The Conference was crowded with work; consequently I had but little rest, and what added to my pain was Brother Bostwick's lying sick in the next room;—heat and haste. Sunday, 23. We had a charitable day at all the houses, and collected nearly \$300; but the deficiencies of the preachers were almost \$1,000. I attempted to preach a little on Phil. iv, 13, and gave an exhortation at the Bowery Church. I met the society at the old church at night. The excessive heat made

in every eye! what gratulation, what rejoicing, what solemnity! The clock strikes nine. We are seated in the sanctuary, in Conference order, around the sacred altar, within which sits the venerable Asbury, Bible in hand. A chapter read, a hymn sung, we kneel. How solemn, how awful! How devout the prayer! What solemn amens are responded! What a divine effusion! Inspiration seems to pervade the whole. The prayer closed, we arose and were seated; the secretary calls the list of names; each responded, and how interesting to hear my own name in that book of life! The various business of Conference now engages our prayerful attention, conducted by the bishop, our president. Six hours each day for the transaction of the regular Conference business, from nine o'clock to twelve, and from three to six in the afternoon. Each session opened with reading the Scriptures, singing and prayer, and closed with prayer."—Wakeley's *Lost Chapters*, p. 490. Mr. W., however, assigns this to 1797, and Stevens's *History of the Methodist Episcopal Church*, vol. iii, p. 439, follows him. But the Conference did not meet in New York city that year, nor was it held in the month of June, but in September; and Joshua Wells had not yet been stationed there. He came in 1797 and continued until 1799. Thomas Morrell, it is true, was not one of the New York preachers when the Conference of 1799 met; neither was he at that of 1797. Either the last 9 has been mistaken for a 7 or Mr. Thacher was in error as to his date. It is true he was received on trial in 1797; but probationers were not then expected to attend the Conference. 1799, when he was received in full and ordained deacon, was most likely his first introduction to the Conference. It was certainly the first in which he could truly say he was "honored with a seat." As Mr. T. was not received into full connection until this Conference his name could not have been called at the opening session unless the usage was different then.

us wish and haste to leave town." Jesse Lee says, "We had a good Conference;" "a large number of preachers" were present, "and they brought pleasing accounts of a gracious work of God."*

The bishop's despondent remarks will prepare us for an unfavorable report of members. They stood, whites, 646; colored, 172; total 818—a loss of 82. The preachers appointed were J. McClaskey, T. F. Sargent, and M. Coate. S. Hutchinson continued as presiding elder.

Here are three new names, all worthy of notice. John McClaskey was born in Ireland in 1756, converted in Salem, N. J., admitted on trial in 1786, and had labored in New Jersey, Pennsylvania, and Delaware before he came to New York. After spending three years there he filled various appointments as preacher and presiding elder, and died in 1814, while on the Chesapeake District. He was a large man, of commanding appearance, with fine flowing hair and a manly voice. In 1802† he preached in the old John Street Church before the Conference on a fast-day. His theme was, "Weeping between the porch and the altar;" and while he showed why ministers should weep a great baptism of tears came upon his hearers.‡

Thomas F. Sargent was born in Maryland, April 10, 1776, converted in his eighteenth year, and shortly after entered the ministry. After leaving New York city he went to Boston, then again to New York in 1802, and to Philadelphia in 1803. He was afterward in Baltimore, Alexandria, Georgetown, and again in Philadel-

* *Memoirs of Lee*, p. 252, edition of 1823.

† Dr. Wakeley in *Lost Chapters*, p. 509, says 1810; but see Asbury's Journal, June 5, 1802.

‡ Wakeley's *Lost Chapters*, p. 508; Stevens's *History of the Methodist Episcopal Church*, vol. iii, p. 134; Sprague's *Annals of Methodist Pulpit*; *Annual Minutes*.

phia. In 1813 he located and began to practice medicine in Philadelphia. In 1832 he re-entered the Conference, and in 1833 was transferred to the Ohio Conference and appointed supernumerary in Cincinnati, where he died of apoplexy December 29, 1833, while preaching from the words, "How shall we escape if we neglect," etc. "His stature was about six feet, his figure portly and imposing, his features were handsome, and the whole contour of his countenance indicated a natural nobility and generosity. He appeared like one born to command." He was highly esteemed as a preacher, especially by the most intelligent and pious of his hearers. He was the father of the amiable and excellent Thomas B. Sargent, afterward of the Baltimore Conference.*

Michael Coate was of Quaker ancestry, born in Burlington, N. J., in 1767, converted in 1794, and the next year admitted on trial in the Conference. He labored in New York State, New England, and Canada, until his appointment to the city in 1799. He was again in New York in 1801 and also in 1803-4, where his labors were very acceptable. He died in 1814, while presiding elder of the West Jersey District. Bishop Hedding says, "He was a man of great talents."†

Of the events of the succeeding Conference year not the smallest particle of information can be discovered. It seems not to have been a very successful one, as the report for 1800 is, whites, 645; colored, 131; total 776—a decrease of 42. At the Conference, however, which met in the city on Thursday, June 19, Bishop Asbury says:

* Wakeley's *Lost Chapters*, p. 511; Stevens's *History of the Methodist Episcopal Church*, vol. iii, p. 140; Sprague's *Annals of the Methodist Pulpit*.

† Stevens's *History of the Methodist Episcopal Church*, vol. iii, p. 476; Wakeley's *Lost Chapters*, p. 517; Sprague's *Annals of the Methodist Pulpit*.

"Tuesday, 24. We have had a mighty stir in the Bowery [Forsyth Street] Church for two nights past, until after midnight; perhaps twenty souls have found the Lord." Bishop Whatcoat, who had been ordained to the episcopacy at the preceding General Conference, was with Asbury, preaching the ordination sermon at the Bowery Church, and departing with him on the 28th for a tour through New England. They reached the city on their return on Saturday, August 16, and, Asbury says, "found our service was wanting in the city, there being here only two preachers, and one of them disabled."* The disabled one was probably S. Hutchinson, though we have no positive evidence. Freeborn Garrettson was

*Only two preachers in New York? But three were appointed at the Conference—John McClaskey, J. Lee, and S. Hutchinson. Lee gives us light on that matter. He says in his Journal: "Saturday, 21, we sat in Conference again, and the bishop put a few lines privately into my hand, which I here transcribe *verbatim*: 'Jesse Lee is appointed to act as an assistant to the bishops, at the yearly Conferences, and to aid the book interest in every part of the continent where he goes.

"'DEAR BROTHER: We wish to close the Minutes in York, if we can; you must have some place therein; will the above do? York will be a blank at present. If you choose to stay until you think it meet to go down South you may; and more, you may make your own appointment South, and omit going eastward, or go if you choose to the East, or if you choose you may come to Kentucky.

"'FRANCIS ASBURY.

"'Saturday morning.

RICHARD WHATCOAT.'"

Lee tells us: "I then wrote them a few lines, and informed them that I did not feel altogether at liberty to take the appointment or to travel at large, but if I had any choice, it was, after making a visit to the East, to take a single circuit."—*Memoirs of J. Lee*, p. 273 (edition of 1823). His name therefore was put down for New York, and a few days after he started on his New England visit, reaching New York again on October 14, where he remained until the 3d of March 1801, when he left for the South (*Ibid.*, pp. 278-282). Thus there were but two preachers in the city when the bishops arrived in August.

presiding elder. Of him, and all the other preachers connected with New York city this year, except Jesse Lee, notices have already been given.

Lee's connection with New York Methodism was, as we have seen, but little more than nominal; yet he is too prominent a figure in the history of the general Church to be left unnoticed. Born in Virginia in 1758, and converted in boyhood, he preached his first sermon when about twenty-one years of age, and became an itinerant in 1782. For seven years he labored in Virginia, the Carolinas, and Maryland, and in 1789 entered upon his great work in New England, where his success was so decided that he has properly been regarded as the apostle of Methodism in that section. In 1801 he returned to the Virginia Conference, and served in that region as preacher and presiding elder until his death, on September 12, 1816. For three years he was chaplain to the House of Representatives, and one year to the Senate. His last appointment was at Annapolis, Md. He was a man of large frame, of impressive appearance, and of great ability and zeal. His tact and humor were remarkable. He lived and died a bachelor.

Lee gives a statement of the condition of Methodism in New York at this time, which may very appropriately come in on this the closing year of the century. After a brief sketch of the origin of the John Street Church he says: "We have now five houses of public worship. The first church is commonly called the Old Church; the second is called the Bowery; the third, the North River Church; the fourth is called the Two-mile Stone, being two miles from the center of the city. The fifth is the African Church, which was erected by the people of color for themselves to worship in; yet they are to be governed by the Methodists in all their spiritual matters. But they themselves are to settle their temporal matters.

This church was built in the latter part of the past year. Besides these houses we have a charity school of thirty poor children supported by the society,* and several dwelling-houses belonging to the society. Three traveling preachers are stationed in the city, and are assisted by several local preachers.† Among these local preachers were William Phœbus, Henry J. Feltus, James Flanagan, Thomas Dawson, William Vallean, and others.‡

Here we have notice of two churches of which no history has been given. One of these is what is now called Seventh Street.

In the early days of New York the miles were measured from the site of the old Federal Hall, where the United States Treasury building now stands, at the corner of Wall and Nassau Streets. This brought the two-mile stone in the neighborhood of the present Cooper Institute, and a settlement sprang up there called Two-mile Stone, or Bowery Village or the Forks of the Bowery. Shortly after the Revolution some members of the Coutant family removed from New Rochelle and opened a store, nearly, if not exactly, on the ground now occupied by the Cooper building. About 1788 or 1789 § Mrs. Jane, the wife of Mr. John Coutant, was converted, and soon after Mrs. Grindlemeyer, Mrs. Romaine, and Mrs. Hallet. A local preacher, William Vallean, || formed a class and preached for them occasionally. The meetings were held in an upper room of the house of John and Gilbert Coutant, and soon they and their

* This is the earliest notice of the Charity School to be found.

† *Memoirs of Jesse Lee*, p. 282, edition of 1823.

‡ Wakeley's *Lost Chapters*, p. 524.

§ As there has been some question as to this date, it may be well to say that in the oldest Record Book of members (Book i, A, p. 81) we read in a list of "Members received and read in by T. Morrell, 1789, June 21," John Coutant, Jane Coutant.

|| Not Veloe, as the name is frequently spelled.

mother, Mrs. Henry Coutant, were added to the little society, and also Southwick Hebbard, Oliver Hebbard, John Vark, Joseph Graham, Oliver Hyde, and their wives.*

*The first class list that survives is found in a record made by James Mann, dated November 10, 1791. It is No. 21, the last in the list of classes of whites. It reads: William Vallean, L'r, Jno. Coutant, Jno. Vark, Jane Coutant, Eliz'th Coutant, John Haly, Abigail Grindlemire, Gilbert Coutant, Aran Coutant, Sarah Hallet, Joseph Graham, Elz'th Hubberd, Philip Remine, Oliver Hubberd, Jno. Fenngan. There are several orthographical errors in this list. Aran should probably be Aaron, the two Hubberds should be Hebard or Hebbard, Remine should be Romaine, Grindlemire should be Grindlemeyer, and probably for Jno. Fenngan we should read John Finnegan. One of that name landed in New York from Ireland August 12, 1791, joined the New York Conference in 1795, and died August 14, 1838. Again, in a class list of 1793, June 1, in the writing of Thomas Morrell—"No. 8—Two-mile Stone Class." William Vallean is still leader, and besides the names in the first list we have Gathroad (probably Gertrude) Vark, Cath. Romine (twice), Mariam Somendyke, Eleanor Hubbard, Abel Holbrook, John Hayley, Fred. Dickerman. In September, 1795, the class is numbered 5, and William Cooper is the leader, and we have the additional names of Henry Coutant, Fanny Graham, Peggy Banty, Abby Hebbert, Hanna Headen, Eliz'th Hoglan, Magdelin Sullivan, Wm. Palmer, John Grant, and Frene Romaine. And once again, in September, 1796, we have a list by W. Lee and G. Roberts, in which class No. 14 has for its leader Joseph Graham, and its members are John Coutant, Gilbert Coutant, Oliver Hubbert, William Parmore (Palmer), Oliver Hyde, Henry Coutant, James McKeaver, Lewis Cox, John Andrews, Southwick Hubbert, John Steward, William Scott, Nicholas Taylerson. Then follows class 15, with John Vark for leader and the following members: Hannah Graham, Eliz'th Hubbert, Sarah Hallet, Eliz'th Coutant, Hannah Heaton, Catharine Romine, Freny Romine, Peggy Bantty, Catharine Hyde, Sally Cox, Margaret Andrews, Catharine Boyce, and Catharine Vark. These lists have been given as of interest, especially to the members of Seventh Street. It is the only case in which the membership connected with any of our old houses of worship can be distinguished from the rest. It will be seen that they correct some errors into which several writers on the history of

The growing society needed a house in which to worship, and in 1795 a two-story building was erected, the upper part designed for school purposes, and the place became a regular appointment on the plan of the circuit. This house stood on what was called Nicholas-William Street, named after a member of the Stuyvesant family, who owned much of the property in the neighborhood. It ran nearly on the line of the present Eighth Street, from the old Bowery Road toward the East River. Mrs. J. S. Peck, a daughter of Gilbert Coutant, gives the following account of her recollections of this building. She says, "It had a cupola and a bell, to call the children to school" (to use it to summon to public worship would have horrified the Methodists of that day). "The lower floor was a meeting-house" (not a church). "The entrance was a double door to a lobby and a smaller door to the place of worship." There were "a dozen or fifteen seats on each side of the aisle, not painted, and a strip about four inches wide across the back." There were "four windows on each side." The pulpit was reached by three steps. "The side-lights were of tin, about a foot high and four inches wide, at the bottom a socket to hold the candle." "There was a chandelier, with a center-piece about as large as a quart

Seventh Street have fallen, because they had to depend on traditions, whereas these items are from the records. Thus Joseph Graham was not the first class-leader; William Vallean and William Cooper preceded him. Anthony Tieman was not a member until 1812, and Michael Floy not until 1810; and though Michael Floy, Jr., and James Floy are not directly stated to have been among the earlier members, the position their names occupy would lead to that conclusion, whereas M. Floy, Jr., joined in September, 1828, and James Floy in 1831. It may be well also that it should be known that more exact information on some of these matters of the early history of Methodism in New York is obtainable.—Book 1, B, pp. 54, 59, and 39 and 17.

measure, painted light blue, with three or four branches with candles." On one occasion, when Bishop Asbury preached there during Conference, he was so feeble he had to sit, and she was sent home for a bench to place on the seat.*

During the yellow fever of 1798 many of the inhabitants of the city moved to this neighborhood, and some probably remained, thus adding to the strength of the society. The Rev. Dr. John Livingston, of the Dutch Reformed Church, took refuge there, and often preached in the little meeting-house, wearing his black silk gown. But the rest of the history of this church must be left for a future page.

The other building of which Jesse Lee speaks was the African Church. "In the year 1796 the colored members of the Methodist churches in the city, feeling a desire

* Mrs. Peck says this was in 1808. But that year the Conference met at Amenia. It was at New York in 1809, and again in 1811, and then Bishop Asbury writes in his Journal that he preached at Two-mile Stone. Perhaps this was the occasion she refers to.

The following items from the note-book of Peter Badeau are given by Dr. Bottome in an historical sermon preached in 1864, p. 13: "Henry Coutant, the father of the Coutant family, died in 1803, aged seventy-six years; and his wife about seventy. John Coutant died of yellow fever, aged thirty-six; and his wife survived him fifty-six years, dying in 1854, in the ninety-second year of her age. Joseph Graham died in 1844, aged eighty years; and his wife in 1853, aged eighty-four. Oliver Hebbard died in 1831, aged sixty-three; and his wife outlived him eighteen years, dying at length very suddenly of cholera in 1849, aged eighty-three. Southwick Hebbard died a few years ago, a very old man. Brother Vark and his wife have been dead many years, and were aged people. Brother Donaldson died in 1845, aged seventy-seven years. Sisters Romaine and Hallet also lived to be very old and much respected.' And to complete the list should be added Mrs. Donaldson, yet with us, in her eighty-sixth year. Peter Badeau is eighty-seven years of age, Henry Palmer eighty, and his wife seventy-six." Mrs. Peck says that her father, Gilbert Coutant, died in 1845, aged eighty.

to hold meetings among themselves, where they might have opportunity to exercise their spiritual gifts, and thereby, as they hoped, become more useful to each other, obtained permission from Bishop Asbury to hold such meetings in the intervals of the regular preaching hours of the white ministers. Accordingly, a house was hired and fitted up in Cross Street, between Mulberry and Orange Streets, where meetings were statedly held. At this time there were three colored preachers and one exhorter in New York city." In about three years a regular congregation was gathered, and a house of worship called Zion's Church was built on Church Street, corner of Leonard Street, and opened in September, 1800. In 1820 a larger building was erected, which was burned in 1839.* This congregation now occupies a very good edifice, bought of the Reformed Dutch, at the corner of West 10th and Bleecker Streets.

Of incidents relating to the current year nothing can be gleaned from the records we have. The "Old Book" had ceased to testify since 1795; the next in order does not begin to give evidence until 1802; so that we are passing through "seven years of famine" as to what occurred in the Church in New York. The new century was opening; thirty-four years, about a generation, had passed since Methodism began in the city; instead of the fathers already there were their children; but among all, old or young, nothing but prophetic vision could have discerned the wonderful progress that would be made in the nineteenth century.

* Greenleaf's *History of the Churches of New York*, p. 321.

CHAPTER XV.

SIX FRUITFUL YEARS—CONFERENCES OF 1801 TO 1807.

AT the Conference of 1801, which met in New York on June 16, the membership in the city was reported as 685 whites, 150 colored; total, 835—a gain of 59 in the preceding year and of 835 since the beginning, to say nothing of those who had finished their course.* For the first time since the organization of the Church, as far as we can learn, Bishop Asbury was not able to attend the New York Conference. He was detained in Philadelphia with a lame foot. The session was held in John Street Church, Bishop Whatcoat presiding.† F. Garrettson remained as presiding elder, and John McClaskey, T. Morrell, D. Ostrander, M. Coate were the stationed preachers.‡ Of these names only one is new.

The slender limbs, low stature, dark complexion, keen eye, and excellent voice of the Rev. Daniel Ostrander will be remembered by many of the older preachers and laymen. Born in 1772, converted at the age of sixteen, and entering the traveling connection in 1793, he became a prominent member of the New York Conference. He spent five years in all in the pastoral work in the city, and eight years as presiding elder of

* There were 7 Conferences, 307 preachers, and 72,874 members. The total membership in Europe and America was 196,502.—*Annual Minutes*, 1801.

† Clark's *Life of Hedding*, p. 86.

‡ J. McClaskey made his home at 32 John Street, D. Ostrander at 303 Greenwich Street, near the North (Duane Street) Church, and Morrell, probably, lived near the Forsyth Street Church.

the New York District. He was an able preacher, and a man of strong will and much influence in the Conference. He died December 8, 1843. His son-in-law, Rev. Ira Ferris, will also be remembered as a useful minister of Christ, and the Rev. D. O. Ferris, his grandson, is a member of the New York East Conference.

Of the year that followed we have only one or two items of information. "1802, 9 March. The church debt reported to the society, £2,487 3s. 2d."* Some time in 1802 the Rev. Joshua Marsden, a distinguished English Methodist preacher, visited the city for the first time. It would seem that he arrived before the session of the Conference, as he says: "I was greatly surprised to meet, in the preachers assembled at New York, such examples of simplicity, labor, and self-denial. Some of them had come five or six hundred miles to attend the Conference. They had little appearance of clerical costume; many of them had not a single article of black cloth; their good bishops set them the example, neither of whom were dressed in black." "The bishops, Asbury and Whatcoat, were plain, simple, venerable persons, both in dress and manners. Their costume was that of former times, the color drab, the waistcoat with large laps, and both coat and waistcoat without any collar; their plain stocks and low-crowned, broad-brimmed hats bespoke their deadness to the trifling ornaments of dress." "They spoke but little, and appeared utterly averse to the frivolous compliments of the world." "Most of the preachers appeared to be young men, yet ministerial labor had impressed its withering seal upon their countenances." He then speaks of the great work Methodism was doing in the United States.†

* Book ii, p. 120.

† Stevens's *History of the Methodist Episcopal Church*, vol. iv, p. 186.

Tuesday, May 26, 1802, Asbury tells us, "We came to New York, and took up our lodging at Mr. Suckley's." "My first public exercise in the city was in the African church, a very neat wooden house, but by far too small. My text was Eph. ii, 11-14." How appropriate it was will be seen if sought out and read. "Friday, 28, I spoke in John Street upon 1 Thess. ii, 4-9." Another appropriate text. "Sunday, 30. The death of Sarah Hutchinson gave occasion to my preaching her funeral sermon at the Bowery (Forsyth Street) Church, in the afternoon. The deceased was the daughter of Frederick Devoue (Deveau), whose house and family in New Rochelle were the first to receive and welcome the Methodist preachers." She "died very happy in God." "Tuesday, June 1, we opened our yearly Conference in John Street meeting-house, and continued our labors in great peace and union." "Saturday, 5, we had a day of solemn fasting and prayer for the Church, the Conference, the continent, and for the world, upon the eve of which I preached from 2 Cor. ii, 14, 15, with great plainness, and so much fire as to make my earthly tabernacle very restless through the night. John McClaskey gave us the first sermon on Joel ii, 15-17.* Sunday, 6, we had a love-feast at eight o'clock, preaching at ten o'clock, and sacrament at twelve o'clock; some good shakings went through the house, but there was nothing very signal. The collection for the preachers gave occasion to a sermon, which I must needs preach; it was done on 1 Cor. xvi, 14. I attended and read a letter at the Bowery Church, where a collection for the same purpose was also made. At six o'clock I preached in the North River (Duane Street) Church on Luke xi, 13, and so we closed our labors in the city."

* See p. 149.

The report at this Conference (1802) was 726 whites and 211 colored ; total 937—a gain of 102. Thomas Morrell, T. F. Sargent, and J. Wilson were appointed to the charge, and F. Garrettson remained as presiding elder.* John Wilson, the junior preacher, was born in England in 1763, came to New York in 1793, and entered the traveling connection in 1797. His previous appointments had been in Westchester County and on Long Island, and after his two years' service in the pastoral work in New York city he was appointed, in 1804, assistant editor and general book steward, with E. Cooper as his chief. A severe attack of asthma, which greatly restricted his labors in the pulpit, was probably one reason for this appointment ; but he proved eminently qualified for the office. In 1808 the General Conference placed him at the head of the Concern, but he died in 1810. He was well educated, an acceptable preacher, and of extraordinary executive ability. He was also an excellent penman, and frequently acted as secretary of the New York Conference. At the session of 1804, when Cyrus Stebbins (who afterward withdrew from the Church) attacked the doctrine of sanctification, John Wilson replied to him, and, "as in the case of Stephen, none could 'resist the spirit and wisdom with which he spake.' He sat down to wait a reply, but 'none opened his mouth, or muttered, or peeped.' The victory was complete, the debate was closed ; all seemed love, and the angel of peace brooded over the consecrated assembly."† He died January, 1810, and was buried

* J. Wilson lived in Bayard Street, near the Bowery (Forsyth Street) Church.

† Thacher's manuscript autobiography, in Warriner's *Old Sands Street*, p. 185.

in a vault in the ground behind the old Forsyth Street Church.*

On the 24th of July Bishop Asbury came to New York again, and on Sabbath, the 25th, "preached at the old church on Rev. iii, 17-20, at three o'clock at the Bowery (Forsyth Street) Church on Isa. lv, 6, 7, and at the African Church at six o'clock on 1 Thess. i, 5. It was a day of life to me."

Again we have a Conference year, of the events of which no record has come down to us. But there is a "List of the classes, leaders' names, and when and where they met, taken 8th September, 1802, by Thomas Morrell." It will give us a view of the state of the Church at that period, and will be found in Appendix O.

On Thursday, May 19, 1803, Bishop Asbury reached New York again. He "signed a memorial for the obtaining in the court a legal claim to £300, left by Miss De Peyster, for the bishops and clergy of the Methodist Church, to be appropriated in the best manner for the good of the society."† On Sunday, the 22d, he "preached at the old church from Jas. iii, 17."

The New York Conference of 1803 met July 1, at Ashgrove, in the neighborhood to which Embury and his friends removed when they left the city.‡ Bishop Asbury presided. The report from New York city was 747 whites, 248 colored; total, 995—a gain of 58. Freeborn Garrettson was re-appointed as presiding

* Wakeley's *Lost Chapters*, p. 501; Warriner's *Old Sands Street*, p. 184; Sprague's *Annals of the Methodist Pulpit*. A record of burials at Forsyth Street says he was buried in the school-house vault, No. 1.

† This was the "De Peyster legacy" (see Appendix E, p. 442) the income from which the New York Conference applies to its necessary cases.

‡ Thomas Ashton wrote May 27, 1801, inviting the Conference to hold a session there. But he did not live to greet them, as he died eleven days after writing,—*The Methodist*, vol. vii, p. 353.

elder, and the preachers were T. Morrell, M. Coate, R. Williston, and J. Wilson.

Ralph Williston, the only one whose name is new, entered the work in 1796, and had labored in New England seven years, two of them as presiding elder of the Maine District. He afterward spent two years in the Baltimore Conference and withdrew in 1806, and entered the Episcopal Church. Dr. Thomas E. Bond says * he was “a man of more than ordinary talents, and promised great usefulness;” “we knew and loved Mr. Williston, and felt it a bereavement when he left.”

On the 20th of July, 1803, “the Church debt reported to the society” was £2,380 8s. 8d.—a decrease of more than £100 since the last report, about sixteen months before.†

Asbury reached New York on Friday, June 8, 1804, and on Sunday, the 10th, preached in John Street, on Heb. x, 23–25. The Conference, which met on the 12th, was, he says, “a happy one and of great business. We had sermons every day at noon. Fourteen deacons and eight elders were ordained, these last at the Bowery (Forsyth Street) Church, where I preached upon 2 Tim. iv, 1–4. By hard labor I read off the stations on Saturday night, and our Conference sat on Monday. We proclaimed a fast, with prayer, for the Methodists, the health of the city, the general Church, and the continent. N. Snethen gave us a melting, nervous discourse on the occasion.”

Whites, 750, colored, 268, is the report for this Con-

* *Christian Advocate*, vol. xvii, p. 44.

† Book ii, p. 120. The General Conference met in 1804 at Baltimore, and among other things defined more accurately the limits of the several Annual Conferences. It will be sufficient to our purpose to say that the New York Conference included the territory now in the care of the New York, New York East, and Troy Conferences, and the whole of the field in Canada.

ference, a total of 1,018—an increase of 23. For the first time the membership had reached 1,000. It fell off next year, but recovered the year after, and never again needed less than four figures.

The New York District had William Thacher for presiding elder, and the city Nicholas Snethen, M. Coate,* and S. Merwin as preachers. Ezekiel Cooper was editor and general book steward, and John Wilson assistant. The name of Mr. Thacher has been met with before, but now for the first time he becomes associated with Methodism in New York city. He was born in 1769, in the town of Norwalk, Conn., and converted in 1790, in Baltimore. He began to preach in the city of New Haven in 1795, where his family formed the nucleus of the Methodist Church in that city. In 1797 he was admitted on trial into the New York Conference, and labored in the States of Connecticut and New York, until he was placed over the New York District. He afterward filled important appointments in the New York and Philadelphia Conferences, and, becoming superannuated in 1846, made his residence in Poughkeepsie, where he died August 2, 1856. His pulpit exercises were brief, pointed, and practical.†

But Thacher had on his district men whose names were destined to be more widely known than his own, and two of these were in New York city. Nicholas Snethen was born at Moscheto (now Glen) Cove, L. I. In 1791, or shortly after, he was converted, and in 1793 was a class-leader in Brooklyn, N. Y.‡ He entered the itinerancy in 1794, filled various prominent appointments, was for a time traveling companion of Bishop

* Coate resided in Bayard Street.

† Stevens's *History of the Methodist Episcopal Church*, vol. iii, p. 440; Warriner's *Old Sands Street*, p. 156.

‡ Warriner's *Old Sands Street*, p. 493.

Asbury, and in 1814 located. He wrote ably and warmly in defense of Asbury and the Church against O'Kelly. "He was no ordinary man; his literary acquirements were highly respectable; in the pulpit he was eloquent, and at times overpowering; in private life he was cheerful, sociable, and sympathetic, an unwavering friend, and a complete Christian gentleman. There was a peculiarity in his mental constitution to which must be referred his unfortunate course in the Church. 'His philosophic mind,' says one who knew him well, 'delighted in theory. He theorized on every subject that came under his investigation; and most of his theories were ingenious, plausible, and captivating, and bespoke a mind of vast compass, great originality, and intense application.'"^{*} Something also of a spirit of ambition must have shown itself, for Asbury, who knew him well, and seems to have had much regard for him, says (November 17, 1811), "And O, great Snethen is chaplain to Congress!" It is no wonder, then, that he afterward became a leader in the organization of the Methodist Protestant Church. He died in Indiana, May 30, 1845, "praising the Lord to the last moment of his life."[†]

Samuel Merwin, his junior colleague, ran no such erratic course. He was a native of Durham, Conn., whence his father removed when Samuel was seven years of age to the State of New York, with five other families, who formed a settlement which they called New Durham. Converted when about eighteen years old, he

^{*} Rev. J. B. Williams, in Stevens's *History of the Methodist Episcopal Church*, vol. iii, p. 262.

[†] Stevens's *History of the Methodist Episcopal Church*, vol. iii, p. 259; Warriner's *Old Sands Street*, p. 492. In the book lately referred to (Book ii, p. 117) will be found an account of his housekeeping expenses for July and a part of August, 1804.

was sent by the presiding elder into the work when he was twenty-two, and at the next Conference, in the year 1800, he was admitted on trial. His labors were mostly in the New York Conference, though he spent four years in New England and two years each in the cities of Baltimore and Philadelphia. As presiding elder and stationed preacher he was connected with New York city thirteen years. He died at Rhinebeck, January 13, 1839. He was a man of fine appearance, graceful manners, and charming delivery. "His pulpit appeals were accompanied by a flowing and sweeping eloquence, sometimes rising to wonderful power and majesty."* From the time that he was admitted on trial "till his death he never halted or turned aside from his vocation as a traveling preacher in the Methodist Connection"†—a fact which places him in marked contrast with his senior colleague.

Ezekiel Cooper and John Wilson, the editors and book stewards, have been sketched already, but the fact that now for the first time these officers are named in connection with New York appointments calls for an explanation. The business had been carried on in Philadelphia, but some difficulties had arisen there which made its removal advisable, and it was finally transferred to New York, where it has continued ever since and grown to be the most extensive denominational publishing interest in the country. Its officers have done effective service also in the pulpits of the churches in the city and its vicinity.‡

But, even with two editors in the city, very little history has come down to us. Asbury says, "On Saturday (August 4) I came alone to New York. Sabbath,

* Stevens's *History of the Methodist Episcopal Church*, vol. iii, p. 455.

† Sprague's *Annals of the Methodist Pulpit*, p. 334.

‡ See *Light on Early Methodism*, p. 256, and Appendix X.

5, I preached at the North (Duane Street) Church upon Matt. xvi, 24, to the end of the chapter. I felt some opening. At the old house in John Street my subject was 1 Tim. vi, 6, 7, 8. York, in all the congregations, is the *valley of dry bones*." These words prepare us for some decrease in the report to the next Conference. Two names, however, among those received on trial during this Conference year attract our attention. They are, August 7, Henry Worrall, and November 15, Thomas Treslow (Truslow).* New York Methodists know who are represented by these names.

The Conference for 1805 met at Ashgrove on June 12. Asbury passed through the city in May, and "gave them a sermon in John Street Church on Tuesday morning" (May 21). The statistics from what he had called the *valley of dry bones* the preceding summer could not have surprised him. The report was, 700 whites, 240 colored; total 940—a loss of 78. W. Thacher is continued as presiding elder, and the preachers are, F. Garrettson, N. Snethen, A. Hunt, and J. Wilson. Here is but one new name, not as widely known as some others, but held in great estimation among old Methodists of the metropolis.

Aaron Hunt was born in Eastchester, Westchester County, New York, March 28, 1768. While a clerk in the city he heard a Methodist preacher for the first time in the old John Street Church. He was about twenty-one when converted. Admitted on trial in 1791, he located on account of ill health in 1794, but re-entered the work in 1800 and continued until 1823, when he became supernumerary. He died April 25, 1858, at Sharon, Conn., at the age of ninety. He had a clear, strong intellect, was an earnest Christian, and an able and highly successful minister. His name is associated

* Book ii, p. 17.

with interesting events in Methodist history in New York city, as we shall see in due course. His grandson, Rev. A. S. Hunt, D.D., is one of the financial secretaries of the American Bible Society.

Mr. Hunt tells us he had "a good home in the parsonage of Forsyth Street Church," and that he and his colleagues labored "in perfect harmony to build the walls of Zion." During the latter part of September, 1805, the yellow fever prevailed again, but instead of awakening it seemed only to harden.* That some interest existed, however, is evident, not only from the report at the next Conference, but from the testimony of Garrettson, who says, "Last evening I attended a prayer-meeting in the Bowery (Forsyth Street) Church. Not less than a thousand people" were present, "and we had a most extraordinary time. Loud praises rang through the whole church and continued till midnight."

A remarkable revival, indeed, such as was never before known in the city, prevailed under Mr. Hunt's ministry. It is difficult to decide to which of the two years of his service the following narrative relates. "God, who works in mysterious ways, aided them by a small incident. As a few parents in the eastern outskirts of the city were attending church one Sabbath, their children, meeting together at home, commenced conversing upon religion, and, as they felt the need of salvation, they prayed to Jesus Christ to forgive their sins. One little girl was soundly converted, and when the parents returned from church they found the company of children so earnest as not to be diverted from the all-engrossing subject of personal salvation. This led some persons to reflection on the same subject." The fall camp-meeting at Cow Harbor (now Manhasset Bay) was largely attended and many were converted. Some

* Papers of Rev. A. Hunt in hands of Rev. A. S. Hunt, D.D.

wild fire seems to have been mingled with the true, however, for on the way home some enthusiasts claimed to be able to walk on the water. Mr. Hunt prudently replied, "I fear your faith will fail, like Peter's." *

On Friday, May 16, 1806, the New York Conference commenced its sitting in this city and rose on Thursday. The Bishop says: "We sat seven hours each day in great love, order, and peace. I preached three times, and ordained three African deacons. We had preaching in the Park as well as regularly in the meeting-houses, and a day of fasting and prayer for the health of the city, the success of our Conference labors, and the prosperity of Zion. I was greatly supported and blest. The preachers were, perhaps, never better satisfied with their stations." This last sentence is worthy of notice.

The loss reported at the last Conference was more than repaired at this. The Minutes give 691 whites and 365 colored; a total of 1,056—a gain of 116. A. Hunt, T. Bishop, and S. Crowell were the preachers. The names of F. Garrettson and J. Wilson are also given, but the first was probably but a nominal appointment,† and the last was book steward. W. Thacher remained as presiding elder.

Truman Bishop's name is first found in the Conference Minutes of 1798, when he was stationed in Litchfield, Conn. He labored in New England until his appointment in New York, and afterward in different charges in the New York and Philadelphia Conferences until 1818, when he became connected with the Ohio Conference, in which he continued until his location in 1828. Mr. Hunt says he was "deep, humble, and pious."

* Papers of Rev. A. Hunt, etc.

† A note in the Minutes says: "Freeborn Garrettson requested not to have the charge of the society this year."

Seth Crowell was born in Tolland, Conn., converted when about seventeen years of age, and received on trial in the New York Conference in 1801. Canada, Vermont, and Albany Circuit, N. Y., were his fields of labor until his appointment to the city. He afterward traveled in New York State and New England, was superannuated for a few years, and was again appointed to the city in 1817 and 1818, but located in 1819. Five years after, in consideration of his eminent services, though he was incapable of the labor of a charge, he was re-admitted and placed on the superannuated list. He lingered about two years longer, a great sufferer from nervous disease, and died July 6, 1826, at the house of his friend, Alex. Banks, in the city. Mr. Crowell was a remarkable man. His preaching was peculiarly solemn, and his whole manner gave evidence that he was constantly inspired with a sense of eternal realities. In the pulpit he was simple and natural, and not at all boisterous. The writer has heard some of his sermons described as producing very powerful effects.*

During this year Mr. Hunt introduced a practice which soon became general in the Church. He says, "In September, 1806, I appointed a prayer-meeting particularly for those who had been at the camp-meeting. Many attended at the church in Second (Forsyth) Street. It was a time of great power. Many wept and cried aloud for mercy." Several little prayer-meetings were held at the same time in different parts of the house, causing, of course, great confusion. Mr. Hunt had recently received a letter from his former colleague, Rev. N. Snethen, "describing the custom which had just been adopted at the camp-meetings in the South, of

* Stevens's *History of the Methodist Episcopal Church*, vol. iii, p. 478; Sprague's *Annals of the Methodist Pulpit*.

inclosing a space in front of the stand, called an altar, where mourners and those who were considered capable of instructing and praying with them were invited to meet, apart from the great congregation." He determined to adopt "a similar course in the church, and at the second camp-meeting prayer-meeting he invited all who were seeking the Saviour to come forward and kneel at the altar, but not one person complied with the request. The three preachers met the next day in consultation. Mr. Hunt assigned as his reason for proposing to introduce the altar service that the confusion of previous meetings would thereby be avoided, and the name, residence, and spiritual condition of each convert and seeker could be ascertained, making it possible to watch over them more successfully. Truman Bishop concurred, but Seth Crowell, the other preacher, put in a stern remonstrance, and in the evening took a back seat to watch the result of what he considered an interference with God's order and a steadying of the ark. But the penitents, having reflected on the propriety of gathering about the altar, pressed forward as soon as the invitation was given, filling the entire kneeling-place about the altar-rail and several of the front seats." Mr. Crowell "discontinued his opposition and joined zealously in the work." "The custom soon became general." "In later years Mr. Hunt expressed concern lest the usage might degenerate into a form in which some might trust rather than in the Saviour, and of which others might take advantage in hypocrisy to impose upon the Church."*

Among those who were received into the Church during this great revival were Dorothea Worrall, John

* Papers of Rev. A. Hunt; Warriner's *Old Sands Street*, p. 104; *Christian Advocate*, vol. vii, p. 148; and Atkinson's *Centennial History of American Methodism*, pp. 468 and 481.

Buckmaster, Nicholas Schureman, Andrew Halstead, Ezekiel Halstead, Nathaniel C. Hart, William Raisbeck, Peter McNamara, Thomas J. Stagg, Alexander Banks, Benjamin Disbrow, James Oakley, Haziel Smith (dumb), John R. Midwinter, Simeon Brown, John Devou, Benjamin Griffin, Nathaniel Jarvis, Abijah Abbot, Gideon Carstang.*

* Book ii, pp. 19-34.

CHAPTER XVI.

FIVE FRUITFUL YEARS—CONFERENCES OF 1807 TO 1812.

THE New York Conference for 1807 met at Coeyman's Patent, near Albany, May 2. Asbury speaks of the fact that two thousand and one had been added in the bounds of this Conference.* New York city contributed its full proportion to this gain. It reported 1,071 whites and 392 colored; in all 1,463—an increase of 407. Naturally, therefore, there was an increase in the working force of the city. T. Bishop, E. Cooper, F. Ward, P. Peck, and S. Thomas were the preachers, with J. Crawford as presiding elder.

Joseph Crawford was a native of White Plains, N. Y., was received into the traveling connection in 1797, and until 1820 occupied some of the most important positions in the New York and New England Conferences. He was a man of remarkable ability, and very successful.†

Francis Ward was a native of Ireland, where he was converted and licensed to preach. He came to this country in 1801, and was received into the Conference in 1802. He labored within the bounds of the New York Conference until 1812, when he was appointed to Charleston, S. C., where he was taken ill. Returning North, he went to Suffolk Circuit, on Long Island, where he died in 1813. He "was a studious man, a good English scholar," of extensive reading, sound in doctrine, "fervent in spirit, serving the Lord."

* But the figures of the printed Minutes make the increase 3,171.

† Warriner's *Old Sands Street*, p. 175, etc.

Phineas Peck was born in Stratford, Conn., in 1780, entered the Conference in 1801, and spent about twenty years in effective service in the New York and New England Conferences. He died at Watertown, N. Y., April 19, 1836. He was a man of more than ordinary ability.*

Samuel Thomas was converted in early life in New Jersey, and was for many years an acceptable local preacher. He entered the traveling connection in 1796, and after laboring in New York and New Jersey was superannuated in 1808, and died early in 1812, at Cincinnati, O. He was a man "frequently tempted and buffeted by the devil," but his end was peace. Many were converted under his ministry, among whom, we are told, were Marvin Richardson, Josiah Bowen, and Charles W. Carpenter.†

Of the events of this Conference year not a solitary record is to be found except that of the admission of probationers. Among these are the names of Chancey Carter, Mary Carter, John C. Totten, Mary Morgan, Benjamin Burdett, Nicholas Coenhoven, Lancaster S. Burling, John Carr.‡

At the Conference of 1808, which met at Amenia April 6, Bishop Asbury presiding, the increase, though not equal to that of the preceding year, was yet very encouraging. The report was, whites 1,330, colored 424; total 1,754—a gain of 291. J. Crawford was continued as presiding elder, and the preachers were W. Thacher, E. Cooper, J. Wilson, F. Ward, L. Andrus, and P. Peck.§

Luman Andrus, whose name is the only new one in this list, was born in Litchfield, Conn., July 4, 1778,

* *Christian Advocate*, vol. x, pp. 176 and 200.

† Warriner's *Old Sands Street*, p. 169.

‡ Book ii, pp. 34-46.

§ Thacher's residence was at 400 Pearl Street, and Peck's at 7 Second (Forsyth) Street.

converted at the age of fourteen, and received on trial in 1801. He was in New York again in 1816. He superannuated in 1834, and died July 12, 1851. He was devoted and useful, and, though not very systematic as a preacher, was uncommonly impressive as an exhorter.

For the history of this year our material is almost as scanty as that of the year before. Bishop Asbury spent but a day or two in the city, and preached Wednesday, April 27, at the African Church, and ordained D. Coker and W. Miller. Jesse Lee arrived June 19, and remained until the 27th, preaching nine sermons, after which he attended the camp-meeting at Cow Harbor (now Manhasset Bay). He returned October 7, and remained until the 11th, preaching to crowded congregations. He found the work prospering. He says, "I believe I never knew so great a revival of religion in the city of New York before. The work had been great for several months, and many had been converted and joined our society, and the prospect was still pleasing."*

* Lee's *Memoirs*, pp. 313, 323. That this work was something more than a mere excitement is evident from the fact that at this time steps were taken for supplying both the temporal and spiritual wants of the poor. At a meeting held on November 12, 1808, at a school-room on the corner of Anthony (now Worth) and Hudson Streets, an "Assistance Society" was organized. The original members were: Francis Ward, James J. Margarum, Abm. Russel, Joseph Riley, Rod'k McLeod, John Shaw, George Innes, S. B. Bonsall, Nathan Whitehead, James Davis, Samuel Elsworth, Samuel Sears, John Andariese, Christian Bourdette, Cornelius Polhamus, Jacob Bolmore, Joseph Wiley, John Westfield, Benjamin G. Barker, M. H. Smith, George Suckley, John Vanderpool, John C. Totten, L. S. Burling, John Russel, William H. Baldwin, Elnathan Raymond, A. J. W. Butler, George L. Birch, Peter Poillon, Isaac Saunders, John Cox, Robert Mathison, Thomas Hope. Others, equally worthy of remembrance, soon joined the society. For many years it did a very good work, but after the city became divided into stations the benevolent societies of the different churches supplied its place.

Among those received on trial this year were Francis Hall and Samuel Williams.*

On the 10th of May, 1809, the New York Conference, after two years' absence, again held its session in the city. Bishop Asbury says, it "continued until the 15th; about one hundred and twenty preachers present; we had great peace and good order."† The elders were ordained at the John Street Church on the Sabbath day.‡

A good increase was reported, as was to be expected from what we have already read. Whites, 1,531; colored, 469; total, 2,000—gain, 246. The appointments were W. Thacher, E. Smith, W. Keith. J. Crawford was still presiding elder. J. Wilson and D. Hitt were the book agents.

Eben Smith was born in the town of Lenox, Mass., July 18, 1774, and admitted to Conference in 1804. He did effective work for about thirty years, seven of them as presiding elder, and was a member of four

* Book ii, pp. 59, 60.

† According to the Minutes of the New York Conference this was the last of its sessions at which Asbury presided.

‡ *Bishop Asbury to Peter Alexander Allaire, Dr.*

1809, 20th May. To keeping 3 horses from 8th of May on	£	s.	d.
hay, at 4s.....	7	4	0
To 9 quarts oats per horse per day for each horse, say			
27 quarts per day, 324 quarts, at 4d.....	5	8	0
To keeping one horse from 8th of May on hay, at 4s...	2	8	0
To 78 quarts of oats, at 4d.....	1	6	0
To bleeding bishop's horse, physick, fetching, etc.....	0	16	0
	£17	2	0
	<hr/>		
	842 75		

Received payment from Mr. Abraham Russel.

PETER ALEX. ALLAIRE.

—*Reminiscences of Henry Boehm*, p. 238.

successive General Conferences, from 1812 to 1824. He died May 18, 1844, at Milton, Ulster County, N. Y., in great peace. He "was a man of much zeal, diligence, and usefulness," "a great lover of Methodism, ardent in his friendship, and cautious in speaking of the character of absent persons." He endured much labor and privation.

The life of William Keith was short but useful. Born in Easton, Mass., September 15, 1776, he was converted in 1794, and commenced preaching in 1798. Stationed on the Albany Circuit, he traveled three hundred miles in four weeks, sometimes on foot, through storms and snow, and preached forty-three times. We cannot wonder, then, that before the year closed he was so enfeebled that he had to retire. His withdrawal from active labor proved unfavorable to his spiritual condition, and some of the preachers, observing it, reproved him so sharply that he became discouraged and, in 1801, withdrew from the Church. Proposals to resume his ministry in some other communion were made to him, but he could not be persuaded to do so. At length he resolved to return to the Methodist Episcopal Church, and he says: "As soon as I consented to bear the cross and join the Methodists again I felt a return of the favor of God and could truly say, 'My Jesus is mine and I am his.'" Two years were spent in the local ministry, then three years in the traveling work, before he received his appointment to New York, which was to be his last. Consumption had fastened on him; at the Conference of 1810 he became superannuated, and died September 7 of the same year. Dr. Bangs, who came to the city just in time to form acquaintance with him a few months before his death, says: "Once only I heard him preach, but the effort, though made in much bodily weakness, was one of great power, and

left an impression upon my mind which is still fresh after nearly half a century." He adds: "The effects of his preaching were sometimes truly astonishing; his audiences were completely bowed under the power of the truth which he proclaimed." *

Among those received on probation during this ecclesiastical year were Peter Badeau, William B. Skidmore, Walrab Seaman, James Raisbeck, Nicholas Romain. †

At the New York Conference for 1810, which was held at Pittsfield, Mass., Bishop McKendree presided. Bishop Asbury passed through the city in the early part of May, and says: "Great times here; two new houses within the year. I preached at old John Street. This is the thirty-ninth year I have officiated within the walls; this house must come down and something larger and better occupy its place." The two new houses referred to were the Greenwich Village, now Bedford Street, and the Allen Street churches.

The first of these had originated a few years before. At that time the territory north of Canal Street and west of Broadway contained only a few scattered dwellings. Prominent among these was the Richmond Hill house, which stood near the present corner of Charlton and Varick Streets; a very fine country mansion, celebrated as having been the head-quarters of General Washington and subsequently, for several years, the residence of Aaron Burr. From the porch of St. John's Church (built in 1807), in Varick Street, below Canal Street, the view to this building was unobstructed. A little above it lay Greenwich Village, between the North River on the west, Greenwich Lane (now Greenwich Avenue) on the east, Bank Street on the north, and a brook (called Amity Water or Minetta Brook), which flowed where is now

* Sprague's *Annals of the Methodist Pulpit*. † Book ii, pp. 60-67.

Carmine Street, on the south. The only place of worship within its limits was a Reformed Dutch church, which afterward was replaced by a building at the corner of what are now Bleecker and West Tenth Streets, now occupied by a Methodist congregation of colored people. Meetings of Methodists were first held in this region in the house of Samuel Walgrove, on the north side of Morton (then Arden) Street, about one hundred and fifty feet west of Bleecker Street. In a year they needed more room, and Mr. Walgrove opened the first floor of his carpenter-shop, about twenty feet square. This building stood many years after the first church in Bedford Street was built. Early every Saturday afternoon Mr. Walgrove ceased work, swept the shop, removed the surplus lumber to the yard, and arranged seats of rough planks. The preaching was by the stationed or local preachers; of these last Jesse Oakley seems to have occupied the pulpit most frequently. The first class was formed by either F. Ward or W. Thacher; a Brother Elsworth, who, it is supposed, came from Duane Street, was the leader. We have the names of Samuel Walgrove and wife, George Suckley and his wife, Sister Schultz, and Wm. C. Tillou as members. After a time James Demarest was appointed its leader, and Elsworth was transferred to a new class meeting in what was then called the Lower Village, in a private house in Hetty (now Charlton) Street, near Hudson.*

* William McLean, for many years an active official member of Bedford Street, says his wife's mother Mrs. Joanna De Groot, wife of Cornelius De Groot, living in Brandon (now Spring) Street, near Greenwich, in what was then called the Lower Village, opened her house for preaching, and obtained permission of her husband, then unconverted, to fit up a large room for worship on condition that she should be answerable for the expense. This was in 1804, and for three years she sustained it mostly with the avails of her own labor.

At length five lots were bought on the corner of Bedford and Morton Streets for \$1,250,* and in 1810 the church was built. It fronted on Bedford Street, was sixty by thirty feet, and covered with shingles, which were painted a cream color. It had two doors, two aisles, and galleries on each side and the front. The pulpit was a high box. Garrettson once split the book-board with a blow of his hand. There was a window on each side of the pulpit. The seats were high and straight-backed. The galleries were unfurnished until the old John Street Church was taken down, when some of its seats were used for these galleries. There were no class-rooms. A deep cellar was used to store cider. The floors were sanded, and when, twenty years after, the altar was carpeted and inside blinds placed on the windows, these were regarded as innovations on Methodist simplicity. Two willow trees shaded the front, and on Morton Street was a row of Lombardy poplars. Services were seldom held at night, except on Sabbath evenings, and for years the church had no lamps. The preachers having to take long walks, they were escorted across lots by companies of young men as far as Broadway, and sometimes farther. The corner-stone was laid by John Robertson, one of the stationed preachers. His text was Prov. xxx, 26, "The conies are but a feeble folk, yet make they their houses in the rocks." These "conies" became a rather strong people. The dedication sermon was by Dr. Phœbus,

It soon became a regular appointment and had overflowing congregations, and a good revival took place. A class was formed, of which Rev. S. Crowell was the first leader. After three years the place became too strait for them, and they removed to three different places in succession, until finally the first Bedford Street church was erected.—*Obituary of Mrs. De Groot, Christian Advocate*, vol. xvi, p. 112.

* But a deed at 18th Street says they cost \$2,000. It is from Thomas Smyth, and is dated February 21, 1810.

but we have no record of the date or text. During the labors of the Rev. S. Howe (1817-19) the death of a young lady in the neighborhood produced a deep impression, which was increased by the funeral sermon preached by Mr. Howe, and a gracious revival followed, the first of any note in the history of the society. In 1830, while the Rev. S. D. Ferguson was resident preacher, the building was enlarged, giving six feet more in front and nineteen feet on the south side, making the gallery on that side much wider than the other. The new front was of brick, the sides still were wood. The building continued to be occupied while the work was going on, the rubbish being cleared away every Saturday night. This has been one of the most prosperous churches in the city. For more than forty-five years its membership has ranged from eight hundred to twelve hundred. In 1840 the present building was erected, but an account of this must be deferred for the present.*

Allen Street seems to have been a natural outgrowth from Forsyth Street. Population was coming into the neighborhood. Forsyth Street and Bowery Village, though not very far apart, were sometimes a little difficult to reach, and the first of these was often so crowded that those who got there rather late could not find comfortable seats. Why not have a church in our own neighborhood? began to be asked. So land was procured in Fourth (now Allen) Street, between Delancey and Rivington Streets. †

* Rev. E. S. Osborn, D.D. *Greenwich Village Fair*, 1877.—Papers of David Demarest.

† It is said that at a meeting in Forsyth Street, when the location of the new church was under discussion, it was objected that the place selected did not furnish room for a burial-ground. In answer to this a brother spoke of the impropriety of interring the dead where the living congregated, and, his views being sustained by the Rev. W. Thacher, the spot was chosen.—*Christian Advocate*, vol. xi, page 3.

The house was seventy by fifty-two (or fifty-five) feet, of stone stuccoed, like the others. Rev. Dr. J. Kennaday, who was pastor when the succeeding building was erected, in preaching the last sermon in the old edifice, said, "I remember well when this house was building. I was about ten years of age, and was passing on the opposite side of the street when they were singing, about to commence preaching from the scaffold. That was the first Methodist hymn I ever heard, and the first time I ever listened to the voice of a man engaged in that cause to which I owe all I am on earth and all I hope to be in heaven."* The dedication took place on January 1, 1811. "The winter following there was a gracious outpouring of the Spirit." "The house was soon filled to overflowing, and for several years this was the largest congregation we had in the city."† Afterward the attendance declined, but the great revival, of which we shall read by and by, raised it again, so that for many years it stood pre-eminent for its steady prosperity. The cellar of the first building was used for the storage of malt liquors; perhaps a burying-ground would have been less objectionable.

New York reported this year (1810) 1,710 whites, 490 colored; total 2,200—an increase of 200. The appointments were, N. Bangs,† E. Smith, J. Robertson, J. M. Smith, P. P. Sandford. J. Crawford remained in charge of the district, and D. Hitt was book agent.

From this time onward almost without interruption for the greater part of fifty years the name of Nathan Bangs is found connected with New York city. As pastor, presiding elder, book agent, editor, and mission-

* *Christian Advocate*, vol. x, page 207.

† Article by Rev. L. Clark in *Methodist Magazine*, vol. x (1827), p. 124.

‡ N. Bangs lived at 7 Second (Forsyth) Street.

ary secretary he was known as one of the foremost men of Methodism. He was born in Stratford, Conn., May 2, 1778; in 1799 he went to Canada as teacher and surveyor, and there, through the labors of James Coleman and Joseph Sawyer, he was led to Christ. In a year after conversion he was licensed as an exhorter, and soon after as a local preacher, and in 1801 we find him in the itinerant work. Some seven years were spent in Canada and two years in New York city. In 1817 and 1818 he was in New York again, and in 1819 presiding elder of the New York District. From 1820 to 1827 he was book agent, from 1828 to 1831 editor of the *Christian Advocate*, from 1832 to 1835 editor of the *Quarterly Review* and books of the general catalogue, from 1836 to 1840 corresponding secretary of the Missionary Society, and in 1841 and 1842 president of the Wesleyan University. Five years were then spent in charges in New York city and Brooklyn, and four as presiding elder of the New York District. He superannuated in 1852, and died in New York May 3, 1862, aged eighty-four years and one day. "He was one of the founders of our Missionary Society," and probably had more to do in shaping its early history than any other man. "In his prime he was a weighty preacher, a powerful debater, an energetic and decisive, if not an elegant, writer." "He had his faults, and like every thing else in his nature they were strongly marked. But if he was abrupt sometimes in his replies, or emphatic in his rebukes, no man was ever more habitually ready to retract an undeserved severity or acknowledge a mistake. For about ten years after his superannuation he went in and out among our metropolitan churches venerated and beloved as a chief patriarch of Methodism. As he approached the grave his character seemed to mellow into the richest maturity of Christian experi-

ence. His favorite theme of conversation and preaching was 'entire sanctification.' " *

John Robertson was born in New Providence, N. J., in 1782, joined the Methodist Church in 1800, and the traveling connection in 1803. His labors were in New England, New York, New Jersey, and Pennsylvania. He died in 1820. "He was a man of great simplicity of manners and kindness of spirit, and eminently devoted to his Master's work." † Of James M. Smith we know only that he joined the Methodist ministry in 1804, labored for some twenty years in New York and New England, and was expelled in 1827.

But Peter P. Sandford has a nobler record. Born February 28, 1781, in New Jersey, he entered the ministry in 1807, and after some three years' service within the bounds of the Philadelphia Conference came to New York city and continued in the New York Conference until his death. Of his fifty years of ministerial life he spent six years as stationed preacher in the city, and eight years as presiding elder on the New York District, and nearly three years as assistant book agent. He was delegate to ten successive General Conferences, from 1816 to 1852. He died January 14, 1857, having almost completed his seventy-sixth year. He was a preacher of remarkable ability; deep, compact, clear, forcible. He received the degree of D.D. from the University of the City of New York. He was an excellent authority in matters of discipline, and one of the most thorough presiding officers in a quarterly conference the writer has ever known. His preachers could depend on receiving from him the very best counsel in difficult cases, and if they followed it faithfully

* New York East Conference Minutes of 1863.

† Sprague's *Annals*, p. 524, note; *General Minutes* 1821.

he would sustain them at any cost. He always stood for what he believed to be right, at all hazards.

Of the events of this Conference year we know nothing except the incidents already referred to; the laying of the corner-stone of the Greenwich Village church by the Rev. J. Robertson and the dedication of that in Allen Street, January 1, 1811. In the one case we have the preacher and his subject, but not the date; in the other the date, but nothing about the services. Among those received on trial during the year was Michael Floy, father of Rev. James Floy, D.D.; and among those coming by letter was Mary Morgan, afterward Mrs. Mary W. Mason.*

The first minutes of the general leaders' meeting which have survived bear date May 8, 1811. That meeting was held at the Hudson (Duane Street) Church, the Rev. N. Bangs in the chair, and John C. Totten being secretary. A report of a committee appointed at the last meeting before, held in the Bowery (Forsyth Street) Church, in regard to "revising the laws for the government of the quarterly conferences and general leaders' meetings," was read. Only three items are recorded which were to be added to the rules already existing. Two of these relate to enjoining secrecy on the members of those bodies. At the meeting of January 12, 1814, we read: "On motion of Brother Carpenter the rule, or so much of it as enjoins secrecy on the members of the leaders' meeting, was expunged." It should be said, however, that these meetings have always been regarded as confidential. Without such an understanding there could be no freedom in discussing many of the matters which come before them.

The Conference of 1811 met in New York city May 20, Bishop McKendree - presiding. Bishop Asbury

* Book ii, p. 68.

says: "Sunday, 19. As we were preparing to go to the houses of God a dreadful fire broke out, consuming about one hundred houses. I preached to some serious sisters in John Street." The brethren were, no doubt, at the fire. "I officiated at Greenwich in the new chapel after dinner. Thursday, 25. Ordained deacons. Bishop McKendree preached. Sabbath, 27. I preached in the African church, as also in the new (probably Allen Street) and in the Bowery (Forsyth Street) Church. I met the societies in each place of worship. Father Blackburne's case occupied us two days. He was taken into connection and ordained a deacon, although he brought no recommendation to us from the British or any other Conference." This William Blackburne, or Blagborne (as his name is spelled in the Minutes), was stationed in New York at this Conference. He was a native of England, and served in the work there for a time. His stay in America was brief; in 1815 his name disappears from the Minutes. He returned to England. The Rev. Henry Hatfield describes him as a "large, noble-looking man and a good preacher." It is said the natural color of his hair was white.* Asbury also writes, Thursday, 29: "The society in New York has increased. Our chapels are neat, and their debt is not heavy. They wish to rebuild John Street Church and to build a small house at the *Two Mile Stone*." "I preached at *Two Mile Stone* and retired to George Suckley's."

* Rev. Elbert Osborn (*Life*, p. 39) speaks of having heard him preach from 1 Pet. ii, 2, and mentions his "florid countenance" and his "somewhat peculiar voice and enunciation;" also his death in England some years after his return. In the life of Bramwell (chap. xv) is the following sentence: "O, the blessed state of that holy man of God, Mr. Blagborne, when he was about to depart! I saw him in London a short time prior to his death, when he exclaimed with joy, 'Glory, glory be to God, who hath made me fully ready for my change!'"—Warriner's *Old Sands Street*, p. 413.

Asbury's statement of an increase is sustained by the Conference report. It reads: Whites, 1,924, colored, 530; total, 2,454—increase, 254. The preachers appointed were N. Bangs, W. Phœbus, L. Clark, W. Blagborne, J. M. Smith, P. P. Sandford.* F. Garrettson was the presiding elder, and D. Hitt book agent. Two new names are here. William Blagborne has been already noticed. The other is Laban Clark. He was born in Haverhill, N. H., July 19, 1778, was converted at the age of twenty-one, and entered the work under the presiding elder in 1800. He was in the effective work about fifty years, occupying prominent positions in the New York and New York East Conferences. He served three terms of two years each in New York city, and was for four years presiding elder on that district, and sixteen years on other districts. He was also a member of eight General Conferences. He shares with Nathan Bangs the honor of originating the Methodist Missionary Society, and was regarded as the father of the Wesleyan University at Middletown, being the president of its board of trustees from its inception in 1831 until his death in 1868. During the most of that time his home was in Middletown, and it may be said that "he lived and died and was buried almost beneath its shadow." He finished his course November 28, 1868, in the ninety-first year of his age, and was buried in the cemetery in the rear of the university. The Minutes say: "He was a leader in the old New York Conference and died the patriarch of the New York East Conference. As a preacher he was sound, instructive, and, in his prime, frequently powerful."† "He was very tenacious of his political opinions, and it has been affirmed that those who knew

* Bangs and Phœbus lived at 7 Second (Forsyth) Street, and Clark at Fourth (Allen) Street, near Delancey.

† General Minutes.

him well would hardly recognize a portraiture of Laban Clark that did not mention the fact that he was a thorough-going Democrat of the old school, admiring Andrew Jackson in respect to politics as he did John Wesley in respect to theology." * In his later years his countenance bore a marked resemblance to that of the old hero of New Orleans.

Early in this Conference year the leaders' meeting took steps to assist the trustees in "establishing due order and regulations" "during the time of divine worship." It appears from the language of one of the resolutions that choirs were not in existence, at least not in all the churches, for it directs that they should get "two or three of the best of our singers to sit together in some suitable place in each church for the purpose of setting the tunes and leading the singing." They were also "to see that the people be properly seated," which was the more necessary as the rule that men and women should sit apart was rigorously enforced. † The *Methodism* of our forefathers is also seen in their arrangements for prayer-meetings. They were held on Monday evening, and the city was laid out in districts, of which there were three, and three or four appointments were included in each district. Each company consisted of about six members (afterward there were sometimes nine or ten), and they were "to change weekly within their districts." ‡

* Warriner's *Old Sands Street*, p. 235.

† Book viii, p. 3.

‡ These districts and subdivisions as they appear from the first record we have were as follows:

First District.—John Street Church, Bowery (Forsyth Street) Church, Corlear's Hook (near the foot of Grand Street, East River; the region now provided for by Willett Street).

Second District.—Greenwich Church (Bedford street), Hudson Church (Duane Street), Almshouse (then on the Common, now City Hall Park).

Third District.—Two Mile Stone (Seventh Street), Fourth (Allen)

Every six months these committees were changed. The plan was well adapted to keep up an interesting variety in the exercises and bind the congregations in closer fellowship. The first named on each list was the leader. The last full list of appointments was made April 20, 1814. Some time between October 13, 1814, and July 8, 1816, the meeting was changed to Wednesday evening. At the leaders' meeting on the last date only one person was appointed to each meeting, who was to call on others to assist him. The last notice of such an appointment is under date of July 13, 1818, when the city was divided into three districts (but no subdivisions were specified) and nine or ten persons assigned to each.

Another illustration of the same regard for method is found in the Minutes of the leaders' meeting of October 9, 1811. It was the custom for the preacher to give to every person received as a probationer a permit, which he was to carry to the leader of the class to which he was assigned. It was ordered at this meeting "that when the probationer presents the permit to the leader he shall receive and keep the same; and when a love-feast is to be, the probationer shall receive from the leader a ticket in these words: 'The bearer, A. B., is a probationer in my class,' signed by the leader and dated, which shall be their admittance to love-feast for that time only, and the ticket shall be delivered to one of the door-keepers." This rule continued for more than twenty years.

At the meeting of February 12, 1812, a plan was

Street Church, Manhattan Island (the progenitor of Second Street Church), and John Valentine's, at the ferry. [In the Directory for 1811 we find the name of John Valentine, a cartman, residing in Columbia Street, near Broome. The same book locates the Long Island Ferry (that to Williamsburg, no doubt) at the foot of Broome Street. This must have been "John Valentine's, at the ferry."]

presented by the president, Rev. N. Bangs, "for the raising a fund for the support of poor widows of preachers and their orphans, and for the relief of worn-out preachers, etc." A committee, consisting of the Rev. N. Bangs, Jos. Smith, John Davies, Paul Hick, and Geo. Taylor, was appointed to consider the subject, and at an extra meeting held March 25 a report was adopted suggesting to the General Conference to take steps to establish such a fund. This report will be found in the Minutes of that meeting. On May 13, at the suggestion of the president, Rev. N. Bangs, it was decided to appoint a person to keep a record of trials, including the names of the accusers and accused, the names of the committee, and the decision of the same, and also the crime. John Davies was appointed. This record is still in existence.*

The first delegated General Conference of the Methodist Episcopal Church was held in New York city May 1, 1812. Before this all the traveling elders were members of that body; now, for the first time, only a select number (one in five) from each Annual Conference attended. The sessions were probably held in the John Street church. Asbury says:† "I saw nothing like

* Some time in 1811 or 1812 a list of local preachers, exhorters, and trustees was put on record. Book vii, p. 287. The names were: *Elders*—Daniel Smith, Mitchell B. Bull, Joel Ketchum. *Deacons*—Robert Bonsel, Jesse Oakley, James Carson. *Local Preachers*—M. Havalind Smith, Roderick McCloud, Abraham Stag, George Hatfield, Jesse Hunt, Wait Munson, Jesse Merritt. *Exhorters*—Theodosius Clark, Joseph Smith, Isaac Praul (moved to England), Nathan Whitehead, J. B. W. Butler, George Phillips, Robert Beaty. *Trustees*—Thomas Carpenter, president; Abraham Russell, treasurer; Joseph Smith, Paul Hick, William Mead, Gilbert Coutant, Israel Disosway (deceased), Charles Gilman, George Suckley, Cornelius Polhamus, George Taylor.

† *Journal*, May 1, 1812.

unkindness but once, and there were many and weighty affairs discussed." He also says (Journal, May 17): "I had seventeen of the preachers to dine with me. There was vinegar, mustard, and a still greater portion of oil; but the disappointed parties sat down in peace, and we enjoyed our sober meal."

On Sabbath, May 10, Asbury preached at the African church in the morning; also at the Hudson chapel (Duane Street). He says it was an awful time. On the 17th, at the Two-mile Stone, his subject was 1 Pet. iv, 6-9. He preached also at Greenwich, and at John Street. On Monday he was sick and went to George Suckley's and took to his bed, but on Tuesday began his New England tour. Among the names of those received during this Conference year we find Peter and Hannah Badeau and Mitchell B. Bull, the last by certificate. Also Jas. and Grace Stephenson, the parents of John Stephenson, from Ireland.*

* Book vii, pp. 13, 221.

CHAPTER XVII.

THE OLD GARNER GIVES PLACE TO A NEW ONE—CONFERENCE OF 1812 TO BUILDING OF SECOND JOHN STREET CHURCH, 1818.

ON the 4th of June, 1812, the New York Conference met at Albany. Bishop Asbury was present, but McKendree presided. New York city reported 2,054 white and 540 colored members; in all 2,594—an increase of 140. The appointments read: J. Crawford, W. Phœbus, L. Clark, and P. Cook.* F. Garrettson remained as Presiding Elder, and T. Ware was made assistant to D. Hitt as book agent. The name of Phineas Cook is the only one that appears now for the first time. He was born in Greenfield, Mass., March 10, 1784, converted in 1800, and admitted on trial at the Conference of 1803. He labored in New York State and New England; was superannuated in 1840; and died at Mechanicsville, N. Y., May 26, 1861. He was a good preacher and a faithful, useful, and acceptable laborer.

The leaders' meeting minutes give us the only items to be found of the history of this Conference year. On June 24, 1812, it was

“*Resolved*, That it is the wish of this meeting that all the stationed, located, and local preachers and all the licensed exhorters of this city take charge of classes, and that the president make this request known to them. The ruling preacher is excepted.”

* Crawford lived at 32 John Street, Phœbus at 7 Second (Forsyth) Street, and Cook at 1 Anthony (Worth) Street.

At the meeting of October 7 a committee appointed at the last meeting presented a report containing the following resolutions :

“First, That it shall hereafter be deemed the duty of any person or persons who wish to have a child baptized in either of our churches or elsewhere, to call on some one of the stationed preachers and obtain from him a certificate, specifying the birthday and name of the child, also the parents’ names. And at the time the child is brought forward to be baptized the certificate is to be presented also, on sight of which the minister shall be at liberty to baptize the child, but not without.”*

“Secondly, That hereafter it is to be understood, in all cases where it is possible, that the father and mother be present, and that one of them present the child to the minister, cases of widowhood excepted.”

“Thirdly, That it shall be the duty of the minister who performs the ordinance to see that the certificate is recorded.”

In after years these requirements were somewhat modified, so that it was necessary only that the parents should hand in a statement of the items referred to in the first resolution. The provision was wise, preventing awkward mistakes, such as baptizing a child of one sex with a name appropriate only to the other, and securing the means of a correct record in each case. †

Among those received during this Conference year

* A copy of one of these certificates was found in one of the old record books, and is now affixed to page 127, Book vi. It reads: “Baptise George Washington, son of James and Ruth Pell, born June 30, 1819. Saml. Merwin, N. Y., Sept. 16, 1819.” The record of the baptism will be found on the same page.

† A list of the class-leaders at this time will be found in Appendix P; also some rules as to the business of the leaders’ meeting.

were James and Mary Demarest, and Morris DeCamp; also John Paradise, by letter.*

On Thursday, May 20, 1813, the Conference met at Amenia, and again, though Asbury was present, McKendree presided. Whites, 1,851, colored, 627; in all 2,478, is the report—a loss of 116. The appointments were P. Cook, J. Crawford, S. Cochran,† and P. Rice. F. Garrettson remained as presiding elder, and D. Hitt and T. Ware continued as editors and book stewards.

Samuel Cochran was born August 31, 1778, at Halifax, Vt., and converted in 1800. He entered the work in 1804, and had labored in New York State, New England, and Canada. After two years in the city he spent about twenty in the States of New York and Connecticut, and in 1834 was again appointed to the city. He died in 1845. "In labors he was abundant and successful."‡

No name in this list became more widely and favorably known than that of Phineas Rice. No sketch for which we have room here will satisfy those who knew him or make him known to those who knew him not. Born in 1786 in Vermont, and converted when about sixteen years of age, he soon began to exercise his gifts, and with such success that he was received on trial in 1807. He spent but one year in the city at this time, but returned in 1823, and again in 1839, and again in 1844, on all of which occasions he remained two years. He was also presiding elder of the New York District for seven years. His appointments outside of the city were prominent and responsible. From 1820 to 1856, in every General Conference but one, he was a delegate. He was a man of marked ability in

* Book vii, pp. 43, 44, 187.

† Cochran's home was at 224 Duane Street. ‡ Minutes of 1846.

the pulpit, of genuine piety and rigid integrity. His humor and eccentricities became widely known, and in some directions perhaps obscured the more solid elements of his character. But those who knew Phineas Rice well knew that, like his great namesake, he was "zealous for his God," and that he gave honest testimony when, on his dying bed, he said to Bishop Janes, "I feel that God loves me." December 4, 1861, was the date of his decease.

At a leaders' meeting at John Street, September 8, 1813, Phineas Cook, President, "A letter which had been put in the hands of the president, directed to this body, was opened and read," but for want of time the discussion of the matter referred to in it was postponed. Brother Munson declared himself the author. The minutes of the next meeting, held at the Bowery (Forsyth Street) Church, October 13, say: "As the business of the evening was of a peculiar and interesting nature, very few belonging to the body were absent, and several who did not belong appearing in the meeting," the injunction of secrecy was taken off for the evening, and those present who were not members of the meeting were permitted to remain. A motion to read the letter referred to in the minutes of the last meeting was opposed. A motion was carried that the author put his signature to the letter. Brother Munson accordingly signed it. A motion to burn the letter was lost, and finally it was decided that the letter be read. It is given in full, not only because it is a part of the history of the time, but also because it has a bearing on events that occurred a few years later:

To the President and Leaders of the Methodist Conference in the city of New York, at John Street Church, September 8, 1813, by a member of the body.

The following questions are respectfully submitted to the candid

and impartial consideration of the leaders' meeting in the city of New York:

1. How many traveling preachers have been appointed by the last yearly Conference for the service of the city of New York?

2. Were more than four preachers asked for from the Conference, and was that number deemed sufficient for the ministerial labors of the city?

3. By whom, and by what authority, is a fifth preacher appointed, if not by the Annual Conference?

4. Whose duty is it, agreeable to our Discipline and the laws of this State, to pay the salaries and provide for the maintenance and support of our stationed ministers, and their respective families?

5. Was the monthly subscription in our classes at first intended to be set apart as a sinking fund, to pay off the debt of the Church?

6. Has the money thus contributed by the people ever been applied to the end for which it was given and intended?

7. Is it not reasonable and just, too, that a yearly report should be made to the people who thus voluntarily subscribe to this sinking fund?

It would be both satisfying and encouraging to them to know how much of the churches' debt has been reduced by their liberality.

W. MUNSON.

This was answered by the trustees, as follows: To the first question they replied that four preachers were appointed by the Conference in a formal manner, and one informally.

2. No; the trustees deeming that number sufficient. The ruling preacher being absent: but when informed of the number he was decidedly of the opinion that there ought to be five.

3. By the request of the presiding elder.

4. The Discipline directs that the stewards on circuits shall pay the preachers. But this being a station, and an incorporated body, that rule does not apply to us, and the law of the State makes it the duty of the trustees to pay the salaries and provide for the maintenance of the preachers.

5. We know of no rule that makes it binding on us to use that money separately and exclusively for that purpose.

6. We have applied it for the purposes intended, according to the best of our judgment.

7. That our yearly reports will show the sum collected yearly from the classes.

The minutes add:

After the questions were thus answered many others relating to them were asked and answered. And when all were done a motion was made, We, the meeting, are satisfied with the answers given by the trustees. Upon the vote being taken there was not a dissenting voice.

So complete, indeed, does the satisfaction appear to have been that we find nothing further in the minutes in regard to the matter.

The purport of questions one, two, and three will be better understood if we look at a few facts. Bishop Asbury, under date of May 23 of this year, speaks of "Joshua Marsden, a British missionary, who has been present at our Conference." Mr. Marsden had been missionary in Nova Scotia and on the island of Bermuda, and in the spring of 1812 came to New York on his way to England. When he arrived in New York, however, he found that an embargo had been laid on vessels, forbidding them to leave the port, and this was succeeded in the following June by a declaration of war against England. Being compelled to stay in this country, he naturally did what ministerial work he could. That the city was needing more than four preachers seems to be indicated by the fact that in 1814 six were appointed. Mr. Marsden was a member of the British Conference, and could not, therefore, be received officially without a regular transfer; and this he did not desire, as he was waiting an opportunity to go home. Some understanding, therefore, was probably had that he should be employed in the city, and thus the second question is explained; only four preachers were appointed by the Conference in a formal manner, and one informally. Perhaps there would have been no trouble had it not been that Mr. Marsden was an exceedingly loyal Englishman, and the country was then at war

with Great Britain. No doubt there was too much warmth on both sides. In the minutes of the Assistance Society * for February 24 and March 2, 1814, we find that, having made arrangements with Mr. Marsden to deliver an address before the society, the preachers "would not sanction such a proceeding, nor would they consent (if Mr. Marsden was chosen to deliver the address) to open the meeting by an address to the throne of grace." On motion, however, of Paul Hick, seconded by John Wilson, Marsden was requested to deliver the address, and at the meeting of April 6 thanks were voted to him for it, and also to Mr. James Evans (the chorister of John Street Church) and the Rev. Mr. Brady for their assistance.† The questions relating to finances, though apparently amicably settled at the time, were agitated afterward, and helped to prepare the way for the secession of 1820.

But these discussions did not altogether distract the attention of preachers and people from the work of God. At the Conference of 1814, held in the city, May 5, 1800 whites and 763 colored were reported, in all 2,563—a gain of 85. Bishop Asbury was not present at this Conference. McKendree presided. Garrettson was continued as presiding elder, and Hitt and Ware as book stewards, and the preachers were W. Phœbus, S. Cochran, N. Emery, M. Richardson, T. Drummond, and W. Blagborne.

Nathan Emery was born in Minot, Me., in 1780, converted at the age of fifteen, made class-leader when sixteen, and admitted on trial in the Conference when nineteen years of age. In 1822 he located, but in 1829 was re-admitted into the Ohio Conference; superannuated in

* Book v.

† A Rev. John Brady was at that time connected with St. George's Episcopal Church in Beekman Street.

1838, and died May 27, 1849. Ebenezer Washburn, his colleague in 1804, describes him as a "loving companion, pious, laborious, a good preacher, and a lover of Wesleyan Methodism.*

Marvin Richardson lived to be the patriarch of the New York Conference. He was born at Stephentown, N. Y., June 10, 1789, came with his parents to Brooklyn while young, was converted in 1806, and in 1808, when nineteen years of age, was received on trial in the Conference. He labored in New York in 1814-15, again in 1821-22, and also from 1838-41. For fifteen years he was presiding elder, though not on the New York District. He was delegate to seven General Conferences. He was a man of fine appearance and most excellent spirit. The record of his labors extended over nearly seventy years. He died in Poughkeepsie, June 14, 1876, aged 87. His son-in-law, Rev. L. M. Vincent, has long been a prominent member of the New York Conference; and his grandson, Rev. M. R. Vincent, has been the very able and successful pastor of the Presbyterian Church of the Covenant, New York city, and is now a professor in the Union Theological Seminary, New York.

Thomas Drummond's career was brief. It begins in obscurity, for we have no record of his birth nor conversion, and it ends in darkness, for he was expelled in 1816. He seems to have been very popular and useful in the instruction of children. †

On July 1, 1814, the trustees leased to Michael Moore a portion of their ground, probably in the rear of the church in John Street. ‡

* Warriner's *Old Sands Street*, p. 203.

† Warriner's *Old Sands Street*. He must not be confounded with the Rev. Thomas Drummond who "died at his post" in St. Louis in 1835.

‡ Papers in hands of trustees of Eighteenth Street Church.

The war with Great Britain proved no small tax on the energies and means of the citizens of New York. Not only were many in the army, but much labor and expense were applied in improving the fortifications at the Battery and elsewhere; men of all classes and vocations, masons, carpenters, shoe-makers, merchants, etc., turned out in distinct bodies to aid in the work. The Methodist Assistance Society in its report (December 7, 1814) refers to these facts as calling for increased contributions to help the poor. A treaty of peace was, however, concluded at Ghent, December 24, 1814. The disturbed state of affairs naturally had its effect on the Church, and it is not surprising that the report at the Conference of 1815 showed a decrease. The numbers were 1,680 whites, 763 colored; total 2,443—loss, 120.

This Conference met at Albany on May 12. Bishop McKendree presided. Asbury was there, but not able to be present much of the time. He says, "Saturday (26th) I paid an hour's visit to my brethren in Conference." He was also with them on Tuesday and Thursday, and preached the funeral sermon for Dr. Coke on Sunday, the 21st. This was his last visit to the New York Conference; before its next session he had ended his labors. On Sunday, the 14th, before he came to Albany, he preached in New York city at the North Church (Duane Street), and on his return, Sabbath, June 18, he says, "Attended Fourth (Allen) Street chapel; my subject Zeph. i, 12; time was when I could have preached upon this text." On Tuesday he "spoke a few words at the African chapel, both colors being present." The people no doubt felt they should "see his face no more." That evening he left New York forever.

The appointments for New York were, W. Phœbus, W. Thacher, E. Washburn, M. Richardson, and A. Scholefield. S. Merwin was the new presiding elder.

Ebenezer Washburn was born in Worcester County, Mass., October, 1772. He joined the Conference in 1801, and with the exception of three years remained effective until 1843. After serving in New York two years he was presiding elder of the Rhinebeck District, and was again in New York in 1823-24. He died in peace December 29, 1857, at Racine, Wis. "He was an able and successful preacher of the Gospel of Christ, and was universally respected and beloved." His sternness of aspect prepared the way for a surprise to all who had an opportunity to become well acquainted with him, for he was peculiarly genial and kind, especially to young preachers, as the writer can testify from experience.

Arnold Scholefield was born in Nova Scotia, entered the work in 1810, and labored very usefully, part of the time as presiding elder, until he became supernumerary, in 1828. He re-entered the field in 1832, and was appointed presiding elder of the Troy District, but before the year closed had an attack of paralysis, which put a period to all regular effective service. Another stroke in 1836 proved fatal. He was an able and useful minister of Christ.

Mr. Washburn has left the following statement in regard to New York Methodism at this period: "There were at that time no church stewards in the city; the board of trustees received all the money raised by the Church, held all property belonging to the Church in trust, and paid the preachers out of the money raised for that purpose."* The trustees, he tells us, were Paul Hick, Thomas Carpenter, Joseph Smith, Ab. Russel, George Suckley, Gilbert Coutant, James Donaldson, George Taylor, and John C. Totten.†

This Conference year has bequeathed to us very little history. Gabriel P. Disosway and David Demarest were

* See p. 196.

† *Christian Advocate*, vol. xvii, p. 137.

received into the Church, and Daniel DeVinne came by certificate from Albany, and Joseph Harper from New-town, L. I.* But the year was a fairly prosperous one, for the report at the Conference of 1816 was 1,769 whites, 803 colored; total 2,572—a gain of 129. The Conference, at which Bishop Roberts presided, met in New York on June 1, and the appointments were D. Ostrander, W. Thacher, E. Washburn, L. Andrus, and A. Scholefield; S. Merwin was continued on the district; J. Soule and T. Mason were the book agents.

The city was one circuit, the preachers going from one church to another in rotation, seldom preaching twice in one day to the same congregation. It was customary at the beginning of the Conference year to prepare a plan, and this was printed for the convenience of the preachers and such of the laity as saw fit to purchase copies. A copy of that for 1816–17, the earliest that has been found, is pasted inside the cover of one of the old record books.†

At the leaders' meeting of October 14, 1816, at the suggestion of L. S. Burling, a committee was appointed to draw up a plan of a school for the education of the children of Methodists. A report was made at the next meeting, which was finally adopted, and a school was established a few years after.

The Conference of 1817 began at Middlebury, Vt., on June 3, Bishop McKendree presiding. The report of membership in New York stood, 2,010 white, 843 colored; in all 2,853—a gain of 281. The appointments were D. Ostrander, N. Bangs, S. Crowell, and S. Howe. S. Merwin continued as presiding elder, and J. Soule and T. Mason as book agents. Why there should be one preacher less than in the preceding year does not appear.

* Book vii, pp. 45, 260, 44, 102.

† Book x. See Appendix. T

The names of all these stationed preachers we have met with before except that of Samuel Howe. He was born in Belcher, Mass., in 1781, and entered the work in 1802. Nearly thirty years he spent in the effective ranks, for about fifteen he was supernumerary, and the last ten of his life superannuated. On the 16th of February, 1858, he attended the funeral of an old friend at the North Second Street Church in Troy, made a few remarks, and retired to a class-room in the basement, where he died in a few moments. "He was a faithful man and feared God above many."*

But the preachers were to preach no more in the building that Philip Embury dedicated. In 1810, as has already been stated,† Asbury wrote, "This house must come down, and something larger and better occupy its place." The next year he says, The people "wish to rebuild John Street Church, and to build a small house at the Two-mile Stone." There was strenuous opposition, however, to the rebuilding, particularly by the brethren in the eastern part of the city. The trustees therefore hesitated for a while, but finally gave a conditional assent. The Rev. W. Thacher, one of the stationed preachers, had been very successful in raising the necessary funds for what are now the Allen Street and Bedford Street churches, and it was agreed that if he could get, in five days, a sufficient subscription the work should be done. At the end of the five days Mr. Thacher showed a list for \$5,000, and this settled the question. On May 13,† 1817, the walls were demolished, and on the 22d the

* On the 3d of August, 1817, the Wesleyan Female Tract Society was organized, and some time during the year the Asbury Female Mite Society, to aid the preachers and their widows and orphans, and for missionary work.

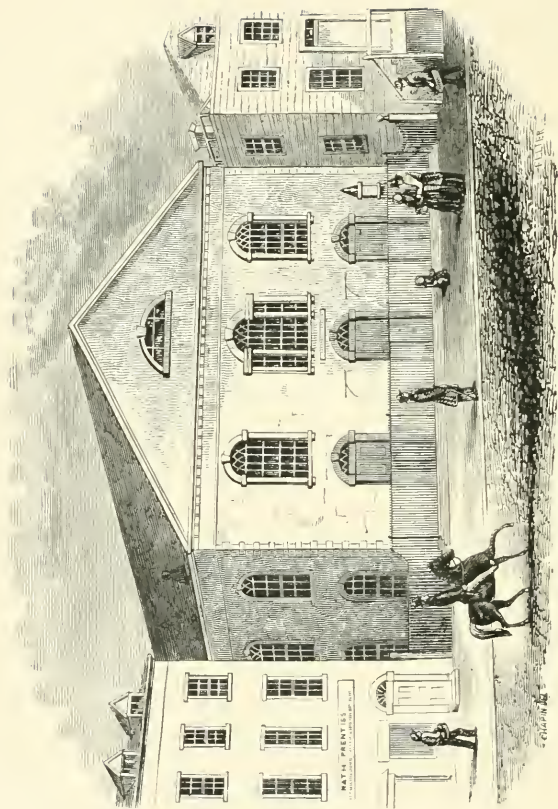
† See p. 178.

† On the evening of May 12 the last service (a love-feast) was held in the old building. It was "a gracious season." On January 26, 1818,

corner-stone of the new building was laid, the Rev. D. Ostrander preaching on Zech. iv, 9. On January 4, 1818, it was dedicated. Rev. N. Bangs preached in the morning on Psa. cxxvi, 3: "The Lord hath done great things for us, whereof we are glad;" Rev. S. Merwin in the afternoon, on Matt. xvi, 18: "On this rock I will build my church; and the gates of hell shall not prevail against it;" and Rev. J. Soule in the evening, on John iv, 24: "God is a Spirit, and they that worship him must worship him in spirit and in truth."* A jubilate on the One hundredth Psalm, composed for the occasion by Mr. S. P. Taylor, was sung; also an anthem, said to have been one hundred years old, furnished by Mr. Phelps, afterward of Hartford, Conn. Rev. J. Soule said "the singing refreshed him."† It is said there were about two thousand hearers, and the collections amounted to six hundred dollars. A part the first love-feast was held in the new church. They "had a great many people present, but not very lively, owing probably to the novelty of the situation in a new house, and on a construction so entirely different from what they had been used to."—*MS. Journal of Rev. D. Ostrander.*

* These sermons were printed. Dr. Bangs treats his subject under three heads: 1. What the Lord hath done for that branch of his Church called Methodists. 2. By what means he hath done it. 3. What is necessary for us to do, that he may continue to work among us. In his first division he gives a sketch of the history of Methodism, the second is principally a vindication of Methodist polity, and the third a brief appeal to walk in the old paths. Mr. Merwin spoke of, 1. The foundation, Christ, solid, durable, and immutable. 2. The superstructure, the Church, in which he sketches the history of Christianity down to the origin of Methodism. 3. Its safety; it has been preserved and will be. (It is worthy of notice that Mr. Merwin's discourse occupies about one half the space of the others. Those who remember him will perceive how characteristic this is.) Joshua Soule gives first a view of the divine character, and, second, the nature of spiritual worship.

† MSS. of Daniel Ayres.



SECOND JOHN STREET CHURCH.

of the old material was incorporated in the walls of the new building, but the timbers were used in the erection of an edifice at Bowery Village, which was afterward removed to Yorkville (86th Street), where it was occupied by the Society now worshipping in the Park Avenue Church.

This second John Street Church was 62 by 87 feet, and cost about \$36,000. The material was stone covered with light-colored stucco. The engraving opposite, will show its appearance. The center door gave entrance to the gallery stairs, only the side doors communicating directly with the ground floor of the audience-room. The pulpit was between the doors—an arrangement very much in favor at the time, as it gave better facility for a sloping floor, ascending to the rear of the building and bringing speaker and hearers in better relation to each other. The walls and the wood-work in front of the galleries and about the pulpit were white, as also the pulpit itself. The book-board and altar were mahogany; they are in the lecture-room of the present building. The wainscot and the pews were green with mahogany-colored trimmings. The pulpit had an elliptical front, and was paneled. It rested on eight fluted Ionic columns, leaving an open space beneath, and was entered on either side by six steps. Against the wall back of the pulpit were two pilasters which supported a neat frieze and cornice running nearly the whole length of the altar and agreeing with the front of the gallery. The corners of the walls and gallery were circular. In each corner below were niches for stoves, which rested on marble slabs. There were ventilators in the ceiling, covered with green blinds. The gallery went all around the building; that in the rear of the pulpit was small, but that in front was very deep, for the use of the choir and Sunday-

school. In the rear of this last a double flight of stairs ran about half-way up to the ceiling, uniting there and giving access to the loft above. When the building was crowded these stairs were often filled with hearers, and some, indeed, it is said, ascended to the loft and listened through the ventilators. In the basement were a lecture-room and class-rooms, and a pump supplying excellent water. On a tablet over the center door in front, in gilt letters, on a black ground, was the inscription:

This Church,
The first erected by the
Methodist Society in America,
Was built 1768. Rebuilt 1817.
According to this time it shall be said, What hath
God wrought? Num. xxiii, 23.

It was, in short, a beautiful though simple building, well adapted to its purpose; easy for speaker and hearers. Its chief defect was that the basement was too much below the street.*

On March 23, 1818, the trustees reported that their debt on the six churches amounted to \$17,000.† This was about fifty years from the building of the first church.

* G. P. Disosway, in *Christian Advocate*, vol. vii, p. 93.

† Manuscript journal of Rev. D. Ostrander.

CHAPTER XVIII.

CLOUDS AND SUNSHINE—CONFERENCES OF 1818 TO 1820.

THE Conference of 1818, Bishop George presiding, met in the Forsyth Street Church, New York, on May 14.* The report of members was 2,195 whites, 963

* During this session, on May 18, 1818, the New York Conference adopted a constitution for the Wesleyan Seminary in the city of New York, and in April, 1819, it was incorporated. But it seems to have been unfortunate from its birth, and did not live much more than ten years. For a time it occupied a hired building on the corner of Pump and Eldridge Streets, and several sites were under consideration, but were rejected, generally because of defective title. At last Mr. Geo. Lorillard (Minutes, April 13, 1820) offered to lease two lots in Crosby Street, between Howard and Grand Streets, at an annual rent of \$160. This offer was accepted, and a building of brick was erected, 40 by 65 feet, which cost about \$5,000 (Minutes, June 26, 1820). But the first male principal proved himself unworthy; the first female principal left the Methodists and joined the Swedenborgians, and several collectors proved unreliable. It is not improbable, also, that the secession of 1820 had an unfavorable effect. When it became evident that the building must be sold, the New York High School (which was then about beginning, and which afterward occupied a building in the same street on the block above) made proposals, first to rent, and then to buy it. It was finally sold, however, to the book agents for \$7,000 (Minutes, February 28, 1825). A lot in Mott Street (No. 157), between Grand and Broome, was then bought for \$1,600, and a building begun which cost nearly \$2,000. This was 43 by 24 feet, and two stories high (Minutes of March 16, 1825, and May 1, 1826). But still the school did not prosper, and June 17, 1828, it was resolved to sell the property. It brought \$2,975 (Minutes of February 23, 1829), and at the last meeting of the board of trustees, March 26, 1832, it was resolved to deposit the funds that remained (amount not stated) with the trustees of the Methodist Episcopal Church in the

colored; total, 3,158—an increase of 305. The preachers were N. Bangs, L. Clark, S. Crowell, S. Howe, and T. Thorp.* S. Merwin continued as presiding elder and Soule and Mason as book agents.

Thos. Thorp is the only new name in this list. He was born in New Brunswick, in 1792, converted at the age of sixteen, licensed in 1811, and admitted on trial at the Conference of 1812. He had labored in New England and New York State, and was in feeble health when appointed to the city. He finished his course January 17, 1819. Tradition testifies that he was an able and useful man.

Some opposition having arisen among the preachers to the action of certain Sunday-schools, at a leaders' meeting held January 11, 1819, Rev. S. Crowell offered the following resolutions:

"1. *Resolved*, That this leaders' meeting consider that it is very improper for Sunday-school instructors to teach children on the Lord's day that attend regular schools all the week.

"2. That we disapprove of teaching at all in time of divine service in our churches."

After considerable debate the meeting adjourned without voting on them. The secretary adds that after the

city to be used for the benefit of the Church, unless the seminary should again require them. The White Plains Academy had begun not long before, and was under the charge of Rev. J. M. Smith, for some time the very successful principal of the New York institution, and this, by supplying to some extent the wants of New York Methodists in this regard, had probably hastened the downfall of the city school. The minutes of this institution nearly fill a small quarto book, and, though unsatisfactory as to the object sought, are very satisfactory to the historian, in that they give all the important facts from beginning to end.

* Their residences were, Bangs, 216 Duane Street; Clark, Allen, near Rivington; Crowell, 12 Forsyth; Thorp, Delancey, near Orchard.

meeting the preachers and superintendents made such arrangements as to do away all uneasiness, and the resolutions were not revived.*

The New York Conference for 1819 met at Troy, on May 6, Bishop George presiding. The report of members at first sight shows a decided decrease in the city. It was 2,339 whites and 50 colored; total, 2,389—a decrease of 769. But we have just below it a report from “Zion and Asbury, 791 colored.” These were two societies of colored people in the city, which in 1818 became a separate charge under the care of W. Phœbus. The proper figures, therefore, are, 2,339 whites and 841 colored; total, 3,180—an increase of 22. The name of William M. Stilwell, the pastor appointed to these African churches at this Conference, became more prominent soon, and will be noticed hereafter.

The appointments for 1819 were, A. Hunt, S. Merwin, L. Clark, B. Hibbard, T. Spicer, N. Morris. N. Bangs was presiding elder, and F. Garrettson’s name follows his as supernumerary, and W. Phœbus missionary. J. Soule and T. Mason continue as book agents. †

* Book viii, *in loco*. Some explanation, however, is necessary in regard to these resolutions. At that time Sunday-schools were regarded rather as charity-schools, and their principal work was supposed to be to furnish education for those who could not obtain it on week-days. Such was the design of Robert Raikes in instituting them, and it is only since the early part of the present century that they have fully assumed their present character. As to the second resolution, some of the schools held in buildings not connected with the churches, though they took the children to public worship in the forenoon, were disposed to continue their afternoon sessions during the hours of service. This practice did not cease until some years after. The debt at this time was \$27,438 27.

† The residences are, Hunt, 12 Forsyth Street; Merwin, 216 Duane; Clark, Allen, near Rivington; Hibbard, First Street, near Second Avenue; Spicer, 22 Nassau, and Morris, who is called in the directory a teacher, is located at 38 Pump (now New Canal) Street, and at

B. Hibbard is one of the new names in the list for this year. What does the *B.* stand for? is a question naturally suggested; and the uninitiated will fail in finding a correct answer. Not Benjamin, nor Barnabas, nor Bartholomew, nor Bezaleel, nor any other of the ordinary swarm of B's which buzz around, but simply Billy. Once, when the secretary, in calling the roll of the Conference, gave his name as William, he rose and objected to answering, insisting that his name was "Billy." "Why, Brother Hibbard," said Bishop Asbury, "Billy is a little boy's name." "Yes, bishop," he replied, "and I was a little boy when my father gave it to me."* This incident, as well as the name itself, is characteristic of the man. Anecdotes of his wit and readiness at repartee are plentiful, and were a constant source of amusement to preachers and laymen of former days. But, though his sermons frequently provoked smiles, they perhaps as often drew tears and melted the heart.† "He was a devout man and had his heart earnestly set upon the promotion of the great interests of Christ's kingdom."‡ He was born in Norwich, Conn., February 24, 1771, entered the itinerancy in 1798, and spent more than twenty-five years in active service. He died August 17, 1844. His son, F. G. Hibbard, D.D., is a prominent member of the Genesee Conference.

Strikingly in contrast with him in many respects was Tobias Spicer. While in Hibbard humor predominated, tempered with gravity, in Spicer the gravity had so

the Collect (now Center Street) near Franklin. Wm. Phœbus was at 7 Forsyth Street; N. Bangs, 69 Crosby Street; J. Soule, 70 Allen Street, and T. Mason, 88 Chrystie Street. Garrettson's home was at Rhinebeck.

* Rev. F. G. Hibbard in Sprague's *Annals*, p. 305.

† *Ibid.*

‡ L. Clark, *Ibid.*, p. 303.

much the upper hand that humor, though present, was not often exhibited. T. Spicer was born in Kinderhook, N. Y., November 7, 1788, converted in 1803, and received on trial in 1810. He served the Church effectively for more than thirty years, occupying prominent positions, and for eight years that of presiding elder. Six times he was a delegate to General Conference. He was a man of much ability, very faithful, and very successful. Though grave in aspect and manner, the writer can testify, from personal experience, that he could be genial and pleasant. He died November 18, 1862, in strong faith and great peace.*

Nicholas Morris had served one year at Jamaica, L. I., before he came to the city. In 1820 he was appointed principal of the Wesleyan Seminary, and it seems likely that his appointment this year was to that institution, as T. Spicer, in his *Autobiography*, page 67, does not name him as one of his colleagues. Perhaps, however, Mr. Spicer thought it best to pass over in silence the name of one who was expelled in 1821.

On the 15th of March, 1820, the board of trustees consisted of James Donaldson, Abraham Russel, George Suckley, George Taylor, Jr., Samuel Stilwell, Gilbert Coutant, Michael D. Higgins, John Bartine, and Abraham Coddington.† Of these S. Stilwell and A. Coddington had just been elected in place of Paul Hick and John P. Morris, whose term had expired, as had also that of James Donaldson, who was re-elected.‡ From the minutes of the board, of which those of this date are the first that have come down to us, we shall learn a number of interesting facts. Among the records of this meeting we find the appointment, according to their usual custom, it would seem, of a steward for

* Minutes of 1863.

† Trustees' Book, opposite p. 1.

‡ Trustees' Minutes of March 15, 1820.

each church, one general steward of the class collections, stewards of section class collections, and steward of the poor fund, and school treasurer. This last appointment needs no explanation, except that the school treasurer had charge of the funds for the support of a charity or free school, which was carried on in Forsyth Street, nearly opposite the church. The other offices call for some remark, especially needful in view of events about to be related. The steward for each church was a member of the board, who was expected to attend at the church to which he was assigned, receive the plate collections, and keep a general oversight of its affairs. The stewards of the section class collections received those collections from the leaders in their sections, and paid them to the general steward of the class collections, whose business it was to pay the preachers. These entries and the fourth resolution in the paper presented in the leaders' meeting September 8, 1813, and the answer to it,* will illustrate each other, and show how completely at that time the trustees controlled all the finances of the Church.

The debt at this time was \$32,558 53, having increased rather more than \$5,100 during the preceding year.†

Nothing of interest is preserved in regard to this year except what relates to the schism then rapidly coming to maturity, and to be related hereafter. Conference met at Forsyth Street, New York, June 1, 1820, Bishop George in the chair.‡ The report was, whites,

* See p. 196, etc.

† Trustees' Minutes of April 4, 1820.

‡ Bishop George met the New York Conference eight years in succession—from 1818 to 1825 inclusive. In 1826 Bishop McKendree presided, and then for two years Bishop George again, ten years out of eleven. (See New York Conference Minutes.) The plan of alternating, by which no bishop meets the same Conference two years in succession, did not seem to be then observed.

2,440—an increase of 101; colored, 88—an increase of 38; Zion and Asbury, 690—a decrease of 101; total 3,218—a net increase of 38. The preachers were, A. Hunt, J. Soule, B. Hibbard, T. Spicer, and E. Hebard. W. M. Stilwell was re-appointed to Zion and Asbury, and P. P. Sandford was the elder.*

Those familiar with the history of American Methodism need not be told that the name of Joshua Soule occupies a prominent place therein. Born in Bristol, Hancock County, Me., August 1, 1781, he was converted in 1797, and in 1799 began his ministerial work. In the seventh year of his service he was made presiding elder, which office he filled nearly all the time until his election as book agent in 1816. He did good service in that position, and as editor of the earlier volumes of the *Methodist Magazine*. His two years in New York were followed by two in Baltimore, and in 1824 he was elected bishop. After the division of the Church in 1844 he went with the southern section, and died near Nashville, Tenn., March 6, 1867. "He was erect and slender in person, and dignified in bearing. His discourses showed more breadth than depth, but were often overwhelmingly impressive. The dignity of his bearing, frequently verging on majesty itself, gave to his sermons at times an imposing solemnity, but on occasions less congruous with it had the disadvantage of appearing, to the fastidious at least, pompous and repulsive."† The simple, natural dignity of his colleague, Elijah Hedding, elected to the episcopacy at the same time, was made more vivid by the contrast; and when, twenty years after, one went with the South

* Hunt and Hibbard and Spicer occupied the same houses as they did the year before. Soule resided in Allen, near Stanton Street. Hebard's address is not found, but it was probably at Duane Street.

† Stevens's *History of the Methodist Episcopal Church*, vol. iv, p. 48.

and the other stood firm with the North, the old Church felt that her loss in parting with Soule was fully balanced by the faithful adherence of Hedding.

Elijah Hebard was born in Cocksackie, N. Y., September 8, 1788, converted when thirteen years of age, and joined the New York Conference in 1811. In 1834 he was transferred to the Genesee Conference, and in 1846 became superannuated, and died in Geneva, Ontario County, N. Y., January 25, 1858. He "was characterized for his simplicity, frankness, honesty, and sound sense."*

At some period during the two years of T. Spicer's term, most probably the last, there was "a gracious revival in the vicinity of John Street Church."†

* General Minutes, 1858.

† Spicer's *Autobiography*, p. 71.

CHAPTER XIX.

TARES SPRINGING UP—THE STILWELLITE SECESSION.

THE report at the Conference of 1821 showed a sad decrease. It reads, 2,094 whites and 61 colored—a total of 2,155; 1,063 less than the year before. Of this loss, however, 690 is due to the setting off of the colored churches, Zion and Asbury, into an organization of their own; but there was, besides, a falling off of 373. This was owing to the Stilwellite secession, which took place during this year, but which had its origin in causes which can be traced back to the earliest times of New York Methodism. It was the most considerable division that ever occurred in the Church in New York city and its vicinity, and will be described as impartially and completely as possible.

John Street Church was founded as an independent society, and its government continued to be congregational in respect to its temporalities until near the close of the century, and some traces of its original character continued for many years longer. Mr. Asbury's attachment to and zeal for Mr. Wesley's methods were not a little disturbed by the self-assertion of the trustees as the chosen representatives of the membership. Their finances were not managed as he wished. In his Journal of Friday, September 11, 1772, he wrote: "I met the people in the morning to discourse with them about their temporal matters, and appointed Mr. C. (Chave) to take an account of the weekly and quarterly collections. But the other two stewards refused

an exact entry of the money that is not settled." The "Old Book" of accounts contains entries of receipts and expenditures for all kinds of church expenses, mingled together. There are payments for interest on the society's debts, and for the preachers' board and clothing, for beds and bedding for the dwelling-house, for lamps and oil for the church, for sexton's wages, and the traveling expenses of the preachers. On the other hand, receipts from public collections and from class collections follow each other without discrimination. This order of things continued until nearly 1820, at which date there were in the city six congregations, with each its house of worship, all held and managed, as to their finances, by one board of trustees,* who were incorporated by the laws of the State.

This state of things was the occasion of no little friction, and efforts were made from time to time to secure a more satisfactory arrangement. At a general leaders' meeting (at which the trustees seem to have been present) held at the Bowery (Forsyth Street) Church, October 13, 1813, a paper was read † containing a series of questions, one of which was, "(4.) Whose duty is it, agreeable to our Discipline and the laws of this State, to pay the salaries and provide for the maintenance and support of our stationed ministers and their respective families?" To this it was answered: "The Discipline directs that the stewards on circuits shall pay the preachers. But this being a station, and an incorporated body, that rule does not apply to us, and the law of the State makes it the duty of the trustees to pay the salaries and provide for the maintenance of the preachers." This answer was declared to be satisfac-

* This board, though elected by the joint vote of all the members, had one or more representatives from each congregation.

† Given in full on pp. 195, 196.

tory by the meeting without dissent.* Six years later, at the beginning of Rev. Aaron Hunt's second term of service in the city (1819), he says: "One body of trustees transacted all the financial business of the societies, receiving the class collections from the leaders and distributing the same to pay the preachers."† During his administration as senior preacher, and while the Stilwellite movement was in progress, as will be seen in the sequel, a board of stewards was set in operation for the whole city, which continued in existence down to 1832, when the division into two circuits made two boards necessary.‡ Another statement is found in the autobiography of Rev. T. Spicer, page 67. He says the schism "was occasioned chiefly by the appointment of a board of stewards. Before this the board of trustees had taken charge of all moneys collected in the congregation; and if the amount was not sufficient to pay the salaries of the preachers and the current expenses of the Church they would obtain a loan, and thus increase the Church debt. In this way matters had gone on until the Church had become burdened with an enormous debt, which was constantly accumulating." "It was, therefore, thought best to appoint stewards, according to Discipline, to take the class collections and pay the preachers' support, and let the trustees have charge only of such property as belonged to the Church. But this arrangement, although in perfect accordance with our Discipline, met with strong opposition from

* Minutes of the General Leaders' Meeting from May 8, 1811, to February —, 1823. See also the statement of Rev. E. Washburn, p. 201.

† Papers of Rev. A. Hunt in hands of Rev. A. S. Hunt, D.D.

‡ The property continued to be held, however, by one board of trustees until 1835, except the Wesleyan Chapels in Vestry and Mulberry Streets (now the Central and Saint Paul's Churches), which were never included in the general corporation.

several (a minority, it seems) of the trustees. They contended that the laws of the State required trustees to have charge of all church property, and therefore they must receive the class collections and disburse them. But the others contended that the class collections were not church property, but the property of the ministers, raised especially for them, and therefore the trustees had nothing to do with them." "After a long discussion the Quarterly Conference" (then including all the Churches) "decided" by an overwhelming majority "in favor of a board of stewards being appointed."

"In the course of this discussion it was remarked" "that the general law under which the various religious societies were incorporated was not exactly suited to our economy, and therefore it might be well to apply to the Legislature for a law which would recognize our peculiar economy. This remark was immediately seized on by some, and they set about making their brethren believe that the preachers were going to take measures to get all church property into their possession and under their entire control, and that ultimately they would take all the churches and parsonages away from the people and convert them to their own use. These strange and unfounded insinuations produced considerable influence on many persons."*

This concentration of the governing power, and especially of the administration of the finances of so many distinct congregations in a single board, while it may have had its advantages, was very liable to be misused, and was sure to occasion not only lack of interest, but also distrust and ill-feeling. The receipts and expenditures of each of the several local churches could not fail

* This extract, though agreeing substantially with what is written above, gives a view of the matter under a little different light, and, therefore, is worthy of preservation.

to be criticised by the others. John Street Church naturally claimed a kind of maternal pre-eminence, which her younger sisters were not always inclined to concede. All extraordinary expenses, either for new buildings or repairs, had to be paid from the common treasury, and the several churches were not disposed to contribute liberally for objects in which they had no direct interest.

It was not, therefore, surprising that there was strenuous opposition to the rebuilding of John Street Church. It was objected that there was already a heavy debt, which had increased during the preceding year more than \$600, and that a suit in chancery, then pending, was likely to add to their embarrassment, and that the quarterly and class collections had fallen considerably short of paying the expenses of the preachers. For these reasons the up-town party objected to rebuilding.

But, as we have seen, the trustees decided to rebuild. That the new house should be superior to any of the others and better furnished was to be expected ; but its attractive appearance and carpeted altar (then not common) seemed to the good brethren up-town a serious departure from the primitive simplicity of Methodism.* The fact, also, that this was done, in part at least, with funds which were common property added greatly to the warmth of the objectors. The breach between up-town and down-town became wider.

* This statement, founded on the writer's own recollection of the talk of old people that the Stilwellites left partly because John Street Church was too fine and because it had a carpet on the altar, is corroborated by a passage in a letter from Mrs. Bishop Clark. She says: "We have a tree of Methodism. The tiny branch representing the Stilwellites has the record, 'Organized by Wm. Stilwell in 1817, in New York; cause, the difference of opinion in regard to the furnishing of the old John Street Church.'" The date (1817) is, however, an error. See also *Life of Nathan Bungs, D.D.*, p. 225.

Just at this time, unfortunately, as it seems to us now, certain measures were inaugurated by the General Conference and followed up by the action of the New York Annual Conference which added to the excitement. It is not necessary to attempt to refute the old outcry, "The churches are deeded to the Conference;" there has been far more need to quiet the anxieties of those who feared that their houses of worship might be taken from them by treacherous trustees or seceding majorities.* To prevent such disasters the General Conference passed the following resolution: "That in future we will admit no charter, deed, or conveyance for any house of worship to be used by us unless it be provided in such charter, deed, or conveyance that the trustees of said house shall at all times permit such ministers and preachers belonging to the Methodist Episcopal Church as shall from time to time be duly authorized by the General Conference of said Church, or by the Annual Conference, to preach and expound God's holy word and to execute the rules and Discipline of the Church, and to administer the sacraments therein, according to the true meaning and purport of our deed of settlement.† According to the New York Conference, at its session of 1820, appointed a committee of five "to prepare a memorial to the Legislature of this State praying for a specific act of incorporation for our Church throughout the State in conformity to the rules and regulations of our Discipline. This committee was to supply the presiding elders with printed copies of the memorial, and they were to furnish each preacher with a copy, that all the members might be asked to subscribe.‡

* This anxiety, however, has decreased, for it is believed that where the building is evidently intended to be a Methodist Episcopal Church the property can be held only for such purpose.

† Bangs's *History of the Methodist Episcopal Church*, vol. iii, p. 140.

‡ *Christian Advocate*, vol. viii, p. 123.

Nothing in all this warranted the outcry of the disaffected party in New York; indeed, it is not likely that at any other time it would have excited much objection. In an address "to the members and friends of the Methodist E. Church in New York" it is very truly said, "Considering that no alteration has taken place with respect to the charter by which the property of the Church is held, and that no change can take place till it is fully and specifically before the people for their examination and approval; and considering, further, that such change or alteration must be made by a wise and patriotic Legislature, ever tenacious of the rights and prerogatives of the people, we must submit to an enlightened community to judge what ground of present alarm can be found in the act either of the General or Annual Conference."*

But the objection seems to have been not so much to the resolution as to the preamble passed by the New York Conference. This preamble (which is to be found in the Journal of the New York Conference) is given as italicized by the objectors that we may see on what portions especially they founded their objections. It reads, "That in order to obviate the difficulties which do now, and have for some time past, existed in this city *in respect to the appointment of trustees*, it is both expedient and necessary for the Conference to recommend to the people of their charge to petition the Legislature of this State at its next session for an act of incorporation *which shall recognize the peculiarities of our form of government*, and thereby enable us more fully and effectually to execute the Discipline of our Church." "Such is the

* Conclusion of a paper dated August 11, 1820, and signed by Enoch George, Freeborn Garretson, Nathan Bangs, P. P. Sandford, Joshua Soule, Alexander McCaine, Thomas Mason, Aaron Hunt, B. Hibbard, T. Spicer, E. Hebard. The seven preachers whose names stand first were members of the General Conference.—*Christian Advocate*, vol. viii, p. 123.

present law of this State in respect to the incorporation of religious societies that the *trustees* of our Church, in the exercise of their function, either *cannot or will not* conform to the requirements of our Discipline.”* The objectors add, “Now let any impartial person read the above and say whether they would suppose that *trustees* were to be elected as formerly *if an act of incorporation*, according to their own resolution, should be obtained.”† Thus the note of alarm was raised that the preachers were seeking to gain control of all the property, and that they were trying to have the churches deeded to the Conferences.

In order that the case of the seceders may be fully stated a few more sentences will be quoted from their publications. They say: “The clergy formed a Discipline without consulting the laity, and took the government of the Church upon themselves, which they retain to this day; although the people have frequently petitioned the Conference for a lay representation they have not yet obtained it; and from recent acts of the Conferences it will appear as if, instead of the clergy being willing to have their power diminished, they wish to have it increased.”‡ Again: “We were not of those who reiterated their complaints in memorials and petitions to the General Conference without effect for a lay representation in that body. . . . Nor did we complain of having preachers stationed among us without our advice or consent, nor of contributing toward their support, nor of supporting presiding elders, whom we consider worse than useless, until those preachers pretended to have jurisdiction over the temporal as well as spiritual concerns of the Church, and to act accordingly. But

* *Historical Sketches of the Rise and Progress of the Methodist Society in the City of New York*, pp. 37-38. By Samuel Stillwell. 1821.

† *Ibid.*, p. 38.

‡ *Ibid.*, p. 12.

we first began to remonstrate against the procedure of the trustees when, with a heavy debt on the Church and a suit in chancery undetermined, they resolved to take down the old meeting-house in John Street and build a new one, and another at the Bowery Village. We objected because we thought the commencement premature, and because, from the disposition of the leading men in the board of trustees at that time, we were afraid that they would build too expensively, and the event proved that our fears were not groundless. . . . The debt was increased to more than \$30,000. . . . When the term expired for which those trustees were elected, who were considered the most forward in unnecessary expenses, other persons were elected in their places, who, it was confidently believed and expected, would conduct the affairs of the Church with better economy. The prudent, plain part of the society began to think of devising some means of decreasing the expenses of the Church and instituting a sinking fund for paying the debt. . . . Tranquillity, it was hoped, was now restored, and the prospect began to brighten; but this was of short duration, for soon those who had been the cause of increasing the debt . . . began to call select meetings for the purpose, it was said, of altering the mode of nominating and electing trustees. The preacher in charge and others were very active in encouraging and attending these meetings. In the meantime the following letter was written (probably by Mr. Samuel Stilwell, the author of the sketches from which it is taken) and addressed to a person who had been appointed a member of a committee on this subject.”* It

* *Historical Sketches*, etc., pp. 14-16. There is nothing to indicate to whom this letter was addressed nor by whom the committee was appointed. The trustees' minutes give no light. Mr. Stilwell was at that time a member of the board, having been elected in March preceding.

is dated April 10, 1820 (before the session of the General Conference). Only one sentence can be given: "The trustees have recently resolved not to make any further provision for the preachers after the rising of the Annual Conference in June next than that which they are allowed by the Discipline, which is the quarterly collections and the privilege of making collections in the classes." * The tone of this statement seems to indicate a determination on the part of the trustees to refuse to do any thing thereafter for the preachers; but the resolution as it stands in the trustees' minutes sounds rather more like a friendly assent to the disciplinary plan of putting the support of the preachers in the hands of the stewards. It reads: "Resolved, unanimously, that at the adjourning of the Annual Conference in June next the trustees will relinquish the quarterly and class collections that may be made after that time to stewards appointed or that shall be appointed according to the Discipline of the Methodist Episcopal Church to take charge of the same, and provide for the preachers appointed for the city of New York according to the Discipline of the said Church; and that from that time the trustees will relinquish the charge of providing for the preachers." †

At the Conference of 1819 Rev. Aaron Hunt had been appointed to New York as preacher in charge. He had served in the city some thirteen years before, and was very generally held in high estimation, and it was hoped he would be able to guide affairs safely. Even the malcontents declared their purpose to promote peace and harmony, and a brighter day appeared to be dawning. But when, in March, 1820, an election

* *Historical Sketches*, etc., p. 22.

† Trustees' minutes, March 24, 1820. Their action, however, on June 30, has a different tone. See p. 225. note.

for trustees was held and the candidates of the up-town party were chosen, the down-town brethren proposed not to take up class collections. Mr. Hunt advised them to continue their regular contributions, depositing the money with some trusty person till stewards should be appointed. At the next official meeting the newly elected stewards were present, and also the trustees. The preacher in charge read the Discipline relating to the duties of stewards and trustees severally, and directed the stewards to be seated at the table to receive the money from the leaders. Some of the leaders, however, refused to pay their money to the stewards, but handed it to a trustee seated at the same table. The amount paid to the trustees was small, and they offered to pass it over to the stewards provided they would give them (the trustees) a receipt for the whole amount received.* This the stewards refused to do, and the preacher again called attention to the Discipline, saying, "As Methodists this is our rule." A leader answered that he did not "care what the Discipline said; we shall act according to the law," referring to the chartered authority of the board of trustees. Mr. Hunt replied by demanding the class-book of the leader, adding, "If you do not care for the Discipline you are not fit to be a leader."

Soon after this a paper was sent to the preacher signed by about thirty names, some of them those of

* A. Hunt's papers, in the hands of Rev. A. S. Hunt, D.D. This seems to have taken place on or after June 30, 1820, as on that date we find in the minutes of the trustees this resolution: "That the trustees will receive the quarterly and class collections in the usual way and pay the same to the preachers' stewards for the use of the preachers, on the stewards giving a receipt for the amount of the sum so paid, in conformity to a resolve of this board to appropriate the quarterly and class collections for the payment and support of the preachers." This resolution was rescinded August 14.

trustees and leaders, requesting certificates of withdrawal from the church. This request was declined by Mr. Hunt, who earnestly besought the applicants to reconsider the subject, but told them that if they persisted he would, though not immediately, write the word "withdrawn" opposite their names on the church records. Most of them adhered to their purpose, and before long their number was swelled to nearly three hundred, including probationers.*

The most considerable man among the seceders, and, indeed, the leading spirit in the whole movement, was Samuel Stilwell, a native of the town of Jamaica, Long Island, born October 22, 1763. It was said that his paternal ancestor who first came to this country was a member of the "High Court of Commission" which tried and condemned King Charles the First, and that to avoid arrest he changed his name when he emigrated.

* Among other incidents connected with this secession the preacher in charge learned that a Brother P—— (a class-leader in Allen Street) intended to join the new movement and take all his class with him. The meeting of the class had been appointed at a new place, but the street and number could not be ascertained. He sent a message to one of his colleagues, J. Soule, to go in search of the meeting, and he would do the same. He arrived in time to open the class and lead it, Mr. Soule coming in just before the close. The leader was told that they had heard of his intention, and he admitted that the information was correct. "These sisters," said the preacher, "have long met in your class, and they, with us, would like to know your reasons for going." He replied: "You know I have long thought it my duty to preach the Gospel; I have asked for license and could not get it, and Mr. Stilwell says he will give it." "The best reason I have heard from any one for leaving us," said Mr. Hunt; "and now I wish to know if any of the class desire to go." Sister Susan Brewer said, "When I joined the Methodists it was for life, and I am determined to remain in the old ship as long as there is one plank left." None of the sisters proposed to leave, and the class was put in the charge of Mr. Soule, Sister Brewer leading in his absence.—*Papers of Rev. Aaron Hunt.*

Samuel came to New York city in 1783, and was somewhat prominent in municipal affairs. In 1799 he was appointed one of the assessors for the second division of the State of New York, and the same year was elected a member of the State Assembly. In 1803 he was commissioned as city surveyor, and took part in the preliminary surveys and preparation of the map according to which the city has since been laid out. He was intimate with De Witt Clinton and other eminent men of the day.* It is not known exactly when he joined the Methodist Episcopal Church, but in 1791 he was leader of a class of colored people, of which Peter Williams, the celebrated sexton of John Street, was a member. He died in February, 1848.†

Rev. William M. Stilwell, the nephew of Samuel, was admitted to the New York Conference on trial in 1814, and after serving in several charges up the North River was appointed to Zion and Asbury, two churches of colored people in New York city. It was no doubt in part through the influence of his uncle that he consented to become the ministerial leader of the new organization. It does not appear that any other traveling preacher followed his example. Rev. Seth Crowell, a located minister, a most excellent man and a superior preacher, but of a peculiarly nervous and impulsive temperament, had some sympathy with the movement, but never formally united with it, and in 1824 was re-admitted to the Conference and died two years later. The eccentric Lorenzo Dow became a member, and his name is in their minutes as general missionary. Rev. James Covell, M.D. (whose two sons, Samuel and James, became traveling ministers of the Methodist Episcopal Church), Rev. Mr. Miller, of Rochester, and Rev. George Phillips are also

* *Life of Samuel Stilwell*, by Samuel Stilwell Doughty. 1877.

† *Ibid.*

in their list; but all these appear to have been local or located preachers. Of prominent laymen there were, besides Samuel Stilwell, Messrs. Taylor, Higgins, Sherman, De Camp, Sutton, and Miller, men of good reputation and abilities and of fair social standing.

In July, 1820, a meeting of the Separatists was held and a rough draft of articles of association was made and adopted to serve as a bond of union till a better organization could be prepared.* A school-room was hired in Chrystie Street for a place of worship, and there, on the 16th of July, Rev. W. M. Stilwell preached, and afterward gave notice that he had withdrawn from the Methodist Episcopal Church, and now joined the "Methodist Society." He then invited all who wished to join to come forward. About one hundred came, and the number soon increased to three hundred. Legal incorporation was secured, and on the 8th of August, 1820, George Taylor, Jr., Michael D. Higgins, Edward Sturman, Morris De Camp, Daniel Sutton, and Richard Miller were elected trustees, and on the next day the certificate of incorporation was recorded with the name of "The Methodist Society in the City of New York." †

**Articles of Association:* 1. The Bible will be their rule of discipline. 2. Each member, male and female, shall have a vote in the choice of preachers and the allowance to be made for their services. 3. Disputes or disagreements between members to be settled by three, five, or seven members of the society, as may be agreed on. If the dispute is between men, it shall be left to men to settle; if between women, to be left to women. 4. Persons to be tried for transgressing against the good order of the society shall have the fairest opportunity possible of obtaining an impartial jury. 5. The members will all be classed in classes of about twenty members each, and will be met once a week by a leader of their own choice. 6. The members, having equal rights, may form such rules for regulating and promoting the good of the society as may be thought expedient by a majority of the members.—*Historical Sketches*, p. 24.

† *Historical Sketches*, p. 26.

Ground was purchased on Chrystie Street, between Pump (now Canal) and Hester Streets, and a brick building, fifty by seventy-eight feet in dimensions, with a basement story, was erected, which was dedicated on the last day of the same year. During the next year the number of members, including probationers, rose to about six hundred. Two additional places of worship were opened, one in Sullivan Street, which grew into a well-established Church ; and societies were planted on Long Island and in other parts of New York State, and in Connecticut and New Jersey.* A regular form of discipline was adopted, and in 1825 the body numbered 864 members in New York city, and 2,187 in the whole connection, being an increase of 386 during the year preceding.

But the question of congregational independence or connectional unity with an itinerant ministry now began to be agitated. The church in Chrystie Street declared itself independent, and chose Mr. Stilwell as its minister. A conference held in the Sullivan Street Church, November 8, 1826, at which Dr. James Covel presided, was not attended by Mr. Stilwell and his people, and they were henceforth left to themselves. Of the two churches that yet remained, that in Sullivan Street had considerable prosperity. It afterward passed into the hands of the "Methodist Protestants," and in 1839 a new and much more commodious edifice was built further north on the same street. In 1846 this church, its members and property, passed over to the Methodist Episcopal Church. The Washington Square Church in Fourth Street is its successor.

* There is no evidence of the existence of societies in any other State ; but in their Minutes of 1824 and 1825 there is reference to the "Wesleyan Methodist Conference" held at Cincinnati, reporting 288 members.

In faith and discipline and general economy the new organization agreed substantially with the old, except that it included neither bishops nor presiding elders, and was intensely democratic. Every member, male and female, had a vote, and every question was decided by a vote of the society. The only exceptions were the court of appeals, for reviewing judicial proceedings, which was composed of all *male* members over twenty-one years of age, and the "committee of examination," which was selected by lot.

Had the Protestant Methodist Church never arisen it is not at all improbable that this "Methodist Society" would have had a wider influence and a longer existence. Whether the leaders in that movement failed to pay to Mr. Stilwell the respect to which he thought himself entitled, or whether he did not sympathize with all their methods, is not known. Many of his societies became associated with the Protestants, but have since either died out or become Congregationalist. It is believed that not one now exists in its original character. Mr. Stilwell remained in charge of the Chrystie Street society, where he had good congregations. In 1846 there were about three hundred members.*

In 1847 a church was erected on First Street, near First Avenue, to which the Chrystie Street society removed, and here Mr. Stilwell passed the last years of his ministry in absolute ecclesiastical independence. He died at Astoria, Long Island, August 9, 1851, and his Church died with him. There is every reason to believe that, if he did not regret the step he had taken, he at least was satisfied that the causes that led him to it no longer existed. His own children became members of the mother-Church, and there is good authority

* Greenleaf's *History of New York Churches*, p. 308.

for saying that, when about to retire from labor, he entered into correspondence with a presiding elder in New York in regard to transferring his society to the care of the old organization. The project failed, however, most probably because no other Methodist church was needed in that vicinity.

In the New York City Directory for 1890 there is not named a single Methodist place of worship for white people except those of the Methodist Episcopal Church. This episode in New York Methodist history, which began with the "Stilwellite Secession" is now therefore complete. It was, no doubt, harmful to some of those engaged in it, as is inevitable in all church controversies, but it may not have been wholly unproductive of good to the Church at large. The case is especially instructive in respect to the unwisdom of seeking the reform of supposed abuses or the correction of infelicities in the affairs of the Church by going out from its communion. The actors in the affairs of which we have written have nearly all passed away. They were not perfect either in mind or heart, but for the most part they were good and well-meaning people.

Mr. Stilwell is described as a man of about middle size, rather stout, and of ruddy countenance, with blue eyes and auburn hair. As a public speaker his manner was easy, his voice and delivery good, and his preaching was pleasing and impressive. During the years of his service in the New York Conference he had become well and favorably known for one of his age; had he remained he would probably have attained a good position in the Church.*

*The hymn-book used by the "Methodist Society" contained rather more than four hundred hymns, about two thirds of which were in the book in use in the Methodist Episcopal Church. There is no attempt at classification according to subjects.

CHAPTER XX. •

RAIN ON THE MOWN GRASS—CONFERENCES OF 1820
TO 1827.

EXCEPT this secession, little of importance seems to have taken place between the Conferences of 1820 and 1821. On July 12, 1820, Samuel Stilwell, George Taylor, Jr., Michael D. Higgins, and James Donaldson resigned as trustees, and at the meeting of August 11 it was reported that Joseph Smith, Paul Hick, John C. Totten, and Eliphalet Wheeler were elected to fill the vacancies.* At the meeting of December 4 it was resolved to occupy the second story of the Wesleyan Seminary as a place of worship if the preachers would supply it in rotation with the other appointments. This arrangement, however, does not seem to have lasted long. In March, 1821, the regular election for trustees was held, and Abraham Russel, Gilbert Coutant, and George Suckley were unanimously re-elected. The debt at that time was \$33,749 55, having increased during the year nearly \$1,200.†

The Conference of 1821 met at Troy, N. Y., May 30, and Bishop George presided.‡ The appointments for the city were: J. Soule, E. Hebard, M. Richardson, W. Ross, H. Bangs, J. Summerfield. P. P. Sandford was

* Paul Hick had been trustee up to the preceding March, but had then failed of re-election, probably through the opposition of the up-town party. The other three were new men in the board.

† Trustees' minutes.

‡ For report of numbers see p. 215.

continued as presiding elder. Three of these names are new.*

William Ross was born in Tyringham, Mass., February 10, 1792, converted at the age of seventeen, and entered Conference in his twentieth year. His earlier fields of labor were in Canada and the northern parts of New England and New York. In 1818 he was sent to Brooklyn, in 1819 to Troy, where he spent two years, and after his two years in New York city he was re-appointed to Brooklyn in 1823, where he died February 10, 1825. He was buried in the old Sands Street church-yard, but about fifty years after his remains were removed to Greenwood. He was "a gifted young preacher," "a natural orator," "a man of power in the pulpit."† Tradition indeed places him very nearly on a level with his colleague, John Summerfield, who finished his course but a few months later, and was also buried in the Sands Street ground. At the General Conference of 1824 he "signalized himself as the author of a very able and luminous report on missions."‡ A daughter, Mary E., was the wife of Rev. Thomas H. Burch, of the New York East Conference.

Heman Bangs was a younger brother of the Rev. Dr. Nathan Bangs. He was born in Fairfield, Conn., April 15, 1790, converted in 1808, and received on trial at the Conference of 1815. From that time until the Conference of 1869, with the exception of one year in which he was supernumerary, he was steadily employed—eleven years in New York city and fourteen years as presiding elder on different districts, eight of which

* Richardson's residence is set down as Second Avenue; Ross's, Duane Street, next the church; Bangs's, 57 Gold, and Summerfield's, Walker Street.

† Revs. M. Breckenridge, N. Kellogg, and L. Clark, in Warriner's *Old Sands Street*, p. 209.

‡ Sprague's *Annals*, p. 525.

were on the New York District. He was a man of marked personality, and made himself felt in every position he occupied. The rules of homiletics were little regarded by him; but his preaching was simple, practical, and earnest, and often accompanied with much divine power. A faithful and laborious pastor, he was the mainspring of all the activity in his charge; so much so, indeed, that when he left it was sometimes difficult to keep things revolving in the orbit which he had marked out. In his family relations he was exceedingly happy, but was deprived of both his sons in their early manhood. One was lost at sea, the other, Rev. Stephen B. Bangs, died after a brief career of great brilliance and promise. Two daughters survive him. He finished his course in New Haven, November 2, 1869, in great peace and triumph. The last entry in his journal (under date of August 4) closes with the words, "I am saved by grace, through faith."

Perhaps no contrast could be greater than that between Heman Bangs and John Summerfield. The one was of large frame and vigorous constitution; the other exceedingly delicate and fragile. The one with sturdy blows assaulted successfully the strongholds of sin; the other with sweet persuasive speech melted and won the hearts of his hearers. Bangs banged his way; Summerfield suggested a delightful field, beautiful with all the fertility of early summer. There was truly here a diversity of gifts, but the same Spirit.

John Summerfield was born in Lancashire, England, January 31, 1798. Converted at Dublin, Ireland, he soon began to exercise his gifts publicly, and in 1819 was received into the Irish Conference, though on account of his feeble health he was not immediately appointed to a circuit. Rev. (afterward Bishop) John Emory met him at the British Conference at Liverpool, and, it is

believed, had much to do with inducing him to come to this country. A speech delivered shortly after his arrival, at the anniversary of the American Bible Society, was regarded as one of the very finest specimens of platform eloquence. From that time his career was brilliant. Crowds flocked to hear him, and men of all classes and denominations delighted to do him honor. But no brief sketch like that permitted here can do justice to his memory. Those who wish to know more must read his life by John Holland, or the sketch in Sprague's *Annals of the Methodist Pulpit*. He was a burning and a shining light, but the Church rejoiced in that light for only a brief season. He died June 13, 1825, and was buried in the grave-yard of the Sands Street Church, Brooklyn, L. I. Perhaps no pulpit had been occupied by him more frequently than that of the John Street Church, and after his death arrangements were made to erect a tablet there to his memory. Strange as it may seem, very decided objections were made to its admission to the interior of the building, and it was therefore affixed to the outer front wall, where it could be read from the street. When the present building was erected it was removed to the interior.*

The year seems not to have been marked with any events of much special interest. A society room was built in the rear of the preacher's house in Allen Street, and steps were taken to provide similar accommodations in the basements of the Greenwich Church and of that at Duane Street. The watch-night at the close of 1821 "was solemn and powerful." † A seeker's prayer-meeting, held by Rev. H. Bangs at his house on Monday afternoons, was very profitable. Of that of

* See p. 285.

† H. Bangs's *Autobiography*, p. 107.

February 18, 1822, he says, "It was the most powerful time I have seen since I have been in New York."*

At the election in March, 1822, Paul Hick, John Bartine, and James Donaldson were chosen trustees. The debt of the church was nearly \$35,500, having increased during the year nearly \$1,700.

On May 29, 1822, Conference met in New York, Bishop George in the chair. The report from the city was 2,370 whites, 67 colored; total, 2,437—a gain of 282. The appointments were E. Washburn, M. Richardson, S. Martindale, W. Ross, H. Bangs, J. Summerfield.† Only one of these names is new.

Stephen Martindale was a native of the Eastern Shore of Maryland, and born in 1788. His grandfather was a minister of the Church of England, and his father a Methodist local preacher. He entered the itinerancy in 1809, and soon obtained prominent appointments. Besides some six years in all in New York he spent two years in Philadelphia and two in Boston, and for twenty years was presiding elder. After fifty years of uninterrupted effective service he superannuated in 1860, and died May 23 of the same year, at Tarrytown, Westchester County, N. Y. Tall and well-proportioned, with a countenance fair and ruddy, a voice whose rich intonations flowed and rippled like a brook, action marked by vivacity and gracefulness, a diction always correct and often elegant, he possessed, especially in his early days and in his prime, a natural eloquence which made him a popular preacher. He was a sound theologian and remarkably gifted in prayer. His oldest daughter, the late Mrs. Dr. A. S. Purdy, of New York, said, "I considered my father a perfect Christian, a

* H. Bangs's *Autobiography*, p. 109.

† All we can learn of their residences is, Washburn, 12 Forsyth Street; Martindale, Allen, next church; Ross, Duane, next church.

beautiful example—it was this that made me a Christian.” *

As to spiritual matters this year, we learn nothing except that on the evening of October 26 they had a good love-feast.† As to temporals, Joseph Smith, Ab. Coddington, and John Bailey were elected trustees in March, 1823. The debt at that time was about \$36,400—an increase of about \$950.‡ On the 17th of April a plan of a sinking fund to reduce the debt was presented, and on April 23, at a joint meeting of trustees and preachers, it was adopted, nearly all the preachers being present.

“Malta Balston, East Line,” was the place of the New York Conference of 1823, May 28 the date, and Bishop George the presiding officer. The membership in the city stood 2,499 whites, 73 colored, Asbury African, 134; total, 2,706—a gain of 269. The appointments were E. Washburn, S. Martindale, P. Rice, J. B. Stratten, S. Bushnell, E. Brown. Three of these names we have not met with before.§

John B. Stratten was in many respects a contrast to his colleague, S. Martindale, who came to the city the preceding year. Not as tall, nor as graceful, nor as fluent, he was exceedingly original, and often deeply impressive. Born in Stratford, Conn., and converted in early life, he entered the Conference in 1811. He also

* Annual Minutes.

† II. Bangs's *Autobiography*, p. 121. He tells us also (p. 122) that with a family of six persons he was allowed only \$500, and had to borrow money to remove to his next charge, New Rochelle.

‡ It should be said, however, that of this about \$750 had been expended on the lecture-room in Duane Street, and the receipts for the year exceeded ordinary expenses by about \$75.

§ The residences, as far as we can ascertain them, were, Washburn, 12 Forsyth Street; Rice, Amos (now West Tenth Street), near Herring (now Bleecker); Stratten, 59 Gold; and Bushnell, 216 Duane.

labored uninterruptedly for about fifty years, ten years in New York city and seven in other cities, and twenty-two as presiding elder. He died in great peace June 23, 1863.

Samuel Bushnell probably little thought that in coming to New York city he was entering upon his last charge. He was born in Massachusetts, November 28, 1782, converted when about sixteen years of age, and received on trial in 1810. His appointments had been in various parts of the States of New York and Connecticut. To his general character high testimony is given in the Minutes, but nothing is said of his ability nor the precise date of his death. It was, however, in 1824 or 1825.

Ebenezer Brown entered the work in 1818 and labored six years, one of which was as missionary to Louisiana.* He located in 1825 and engaged in secular business in Troy, New York, and Philadelphia, but in his later years made his home with his only surviving daughter in Baltimore, where he died January 3, 1889, in his ninety-fourth year.†

In March, 1824, Abraham Russel, George Suckley, and Gilbert Contant were re-elected as trustees. The debt at that time is reported as about \$36,106, being a decrease of nearly \$300.

Just here we have an opportunity of looking at the Church in New York city through foreign eyes. The British Wesleyan Conference appointed two of its members, Richard Reece and John Hannah, delegates to the American General Conference of 1824. Mr. Reece, in a letter in the *Wesleyan Magazine* of 1825 (page 46), speaks of preaching in Duane Street, March 14, and says: "The singing was peculiarly sweet, its

* He was the first missionary appointed by the Missionary Society of the Methodist Episcopal Church. See Dr. Reid's *History of Missions*, vol. i, p. 80.

† *Christian Advocate*, vol. lxiv, pp. 24 and 41.

character was simple melody, yet few of the congregation join in this part of public worship, but left the pleasure and the duty mostly to the choir. This I found to be the case in all the eastern States where I had opportunity of attending the churches. I felt it a great defect and disadvantage." Again, he says: "At night I preached in John Street; the church was overflowing. The men and the women sit apart in all our places of worship, on benches with railed backs, no pews being allowed by the Conference anywhere." He also attended a love-feast in the same church where there was a large company, and the people spoke freely. Some of them had received perfect love and others were seeking it. He speaks of the custom of the choir to sing while the collection was taken, and says: "The last time I preached in that city I was much charmed and affected. My subject was the privilege of believers to have Christ living in them by his Spirit. A special influence accompanied the word. The singers, joined by most of the people, in sounds as much resembling the melody of heaven as I expect to hear on earth, began—

"O joyful sound of Gospel grace!
Christ shall in me appear;
I, even I, shall see his face,
I shall be holy here.'

The words were well chosen, the voices, male and female, melodious and impassioned, the tune soft and devotional, so that the blessing of perfect love seemed within reach, or rather in possession of every worshiper."*

* Rev. George Coles (in his *First Seven Years in America*, pp. 281-282) says this was in John Street Church, and that the tune was Pleyel's C. M. D. On page 45 of the *Methodist Harmonist*, the tune-book in use at that time, may be found a tune by Pleyel set to these words, called "Devotion." For a description of Methodist worship about this time see Appendix Q.

At the Conference of 1824 Bishop George presided, but Elijah Hedding, just elected to the episcopacy, was present ; this being, therefore, his first Conference in his new office.* It met on June 1 at the Wesleyan Seminary in Crosby Street, New York. † The report at this session was 2,480 whites and 59 colored, in all 2,539—an apparent loss of 167. This is in part, however, to be ascribed to the absence of any report from the Asbury African churches. P. P. Sandford, P. Rice, T. Mason, J. B. Stratten, S. Bushnell, and E. Brown were the preachers, and L. Clark presiding elder. The General Conference, which had met in May, had also made a change in the book agency, appointing John Emory as assistant to N. Bangs. ‡

Thomas Mason was well known and highly appreciated already in New York, having often preached in the churches during his eight years of service as book agent. He began his labors about 1808 in South Carolina, where he continued until his first appointment to the Book Concern. After filling various charges in the New York Conference he was again (in 1832) chosen agent—a position for which his business ability well qualified him. He died in New York city, June 10, 1843, aged fifty-seven. His excellent and devoted wife, Mrs. Mary

* Clark's *Life of Hedding*, p. 306.

† It may seem strange to New York Methodists of the present day, accustomed as they are to attend the Conference sessions in some large church edifice, often filled to its utmost capacity, that a school-room, capable of holding not more than two hundred persons, should be selected for the place of meeting. But then, and for some years afterward, the general public was not admitted, and room for only about one hundred and twenty-five persons was needed. The sessions were regarded as private and confidential, especially as the character of the preachers was one of the questions to be considered.

‡ Sandford's home was at 12 Forsyth Street, Mason's at 11 Crosby Street, Bangs's at 92 Eldridge, and Emory's at Asylum (West Fourth), near Amos (West Tenth). The rest we cannot locate.

W. Mason, has left a memory very precious to the Church in New York.

In October, 1824, the venerable Freeborn Garrettson preached the funeral sermon of Mrs. Carpenter, wife of Thomas Carpenter, and mother of Rev. Charles W. Carpenter.* During the following March also he was in the city, and says: "Brother Paul Hick and Brother Arcularius, two of the oldest members of the Church in the city, have just gone to heaven, and I fear Brother Carpenter will not continue long." Thomas Carpenter died soon after in great peace.†

James Donaldson, John Bartine, and Robert Mathison were elected trustees in March, 1825. The debt at that time was \$35,657—a reduction of nearly \$450 during the year.

In 1825 the Conference met at Troy, N. Y., on May 3, Bishop George again presiding and Bishop Hedding assisting.‡ Methodism was gaining a little in the city of New York; it reported 2,567 whites and 56 colored; in all, 2,623—an increase of 84. L. Clark continued in the eldership, and the preachers were P. P. Sandford, H. Stead, W. Jewett, J. Youngs, D. De Vinne, H. Chase—all new names but one.§

Henry Stead's life and ministry began in England, where he was born April 10, 1774, and after his conversion spent two years there as a local preacher and two as an itinerant. Coming to this country when about twenty-eight years of age, he was received on

* *Life of Garrettson*, p. 265.

† At the meeting of the trustees, November 2, 1824, a complaint was made that some persons had placed cushions in seats in the John Street Church, and the matter was referred to a committee. No report of this committee is on record.

‡ Clark's *Life of Hedding*, p. 320.

§ Their homes were, Sandford, 12 Forsyth Street; Stead, 190 Allen; Youngs, 4 Amos; Chase, 216 Duane; and Clark, Amos, near Herring.

trial in the New York Conference in 1804. More than thirty years he spent in the effective service, most of them in responsible positions, of which seventeen were as presiding elder. Though not ranking "among the great men and orators of his day, there was a charm and efficiency about his ministrations altogether uncommon, and he was an example of a truly sanctified man." He died in connection with the Troy Conference, October 18, 1854.*

William Jewett's muscular form, ruddy visage, and strong, clear voice, will long be remembered on both banks of the Hudson River, where nearly all of his ministerial life was spent. Born in Sharon, Conn., converted at the age of seventeen, he entered the New York Conference in 1808, and spent more than forty consecutive years in effective work, eighteen of them as presiding elder. He was plain, simple, and practical as a preacher, and wise, diligent, and faithful as a pastor. He died in Poughkeepsie, June 27, 1857.

Daniel De Vinne was born in Londonderry, Ireland, February 1, 1793, of Roman Catholic parents, who brought him to this country in his childhood and trained him in profound veneration for their Church. But his spiritual yearnings were not satisfied; and when fifteen years of age he visited in turn all the churches in Albany except the Methodist, which was thought too heretical to be worthy of notice. A year later, still unsatisfied, he went into a watch-meeting in the North Pearl Street Methodist Episcopal Church, and immediately felt "These are the people." He was converted the next evening, and on the 7th of January united with the Church. During the next five years he studied Latin and Greek and French and Hebrew and the sciences, and afterward taught a school in Brooklyn,

* Annual Minutes.

N. Y., for three years. He then went to Woodville, Miss., and took charge of a school, and opened a Sunday-school to teach the slaves to read the Scriptures. But this could not be permitted, and the school was broken up. In 1819 he was received on trial in the Mississippi Conference, and at his own request sent to labor among the French in Lower Louisiana, where he traveled a circuit of five hundred and sixty-four miles around. In 1824 he was transferred to the New York Conference, and in the division of that body in 1848 his lot fell with the New York East Conference, with which he remained connected until his death. Besides this appointment to New York he was again in the city (at Duane Street) from 1834-36, and during the two years following labored on the Harlem Mission. The most of his appointments, however, were circuits, and many of them places of hard labor and poor support—a fact which his friends ascribed in a good degree to his sturdy antislavery position. He was a thorough student, an able, though not popular, preacher, and a man of decided convictions, and ready to maintain them at any cost. He lived to see his views of slavery triumph in Church and State, and died September 26, 1882, in the midst of a truly devoted family.

James Youngs came this year to his native city, where he was born in 1785. He was converted at the age of twenty-four, and admitted on probation in the New York Conference in 1815. He was able to render thirty years of effective service, four of which were spent in New York. He was an original and practical preacher and a faithful pastor. He died at Peekskill, April 28, 1850.

Henry Chase, the last in the list, spent nearly the whole of his strictly ministerial career in one charge. He was born in Rensselaer County, N. Y., and joined the

Methodist Episcopal Church when about eighteen years of age. After a few years in itinerant labor under a presiding elder he engaged in teaching, in which he was employed until 1825. The superintendency of the Wesleyan Academy brought him to the city, and before that institution was suspended he had found his right field of labor among the seamen of the city. In 1826 he was specifically appointed to the Mariner's Church of New York, an undenominational church belonging to the New York Port Society, and continued in that position until his location in 1852. His labors were attended with marked success, and he was to the sea-faring population of New York almost what Edward T. Taylor was to the same class in Boston. He died in New York, July 8, 1853.

In the latter part of the year there was some commotion in regard to private meetings in reference to holiness. Some of the preachers thought that erroneous views of the nature of faith were taught in them. About fifteen worthy members withdrew.*

In March, 1826, Joseph Smith, John Westfield, and John Bailey were elected trustees for the term of three years, and Nathaniel C. Hart for two years. The debt was \$31,883, having decreased more than \$3,700. Arrangements were made shortly after to light the church in John Street with gas, the lamps heretofore in use there being transferred to the new edifice in Willett Street.

The year had been a prosperous one. When the Conference met it found a new building just dedicated,† and a good increase in membership. It assembled in the Forsyth Street Church on May 10, 1826. Bishop McKendree was in the chair, and Bishop George and

* D. De Vinne, in *The Methodist*, vol. xvi, p. 257.

† That in Willett Street. See p. 297.

Hedding were both present.* The report was 2,867 whites and 63 colored, a total of 2,930, showing a gain of 307. Under the same presiding elder, L. Clark, the city was to be served by H. Stead, W. Jewett, J. Youngs, N. White, R. Seney, J. Field, and H. Chase at the Mariners' Church.† Three of these were new men in the city work.

Nicholas White was born in Middletown, Vt., June 8, 1786, joined the Church in 1810, and entered the New York Conference in 1813. He rendered nearly forty years of effective service, six of which were spent in New York, four in Brooklyn, and nine as presiding elder. Twice he was a delegate to the General Conference. In 1854 he superannuated. He was a good man and a faithful and successful minister of Christ. He died in Brooklyn, February 14, 1861.

Robert Seney was born October 12, 1797, graduated at Columbia College, New York, in 1817, and soon afterward united with the Church. In 1820 he was received on trial in the Conference, and for thirty years was in active service. Besides these two years, beginning with 1826, he labored five years in New York and five in Brooklyn. In 1852 he became supernumerary, and died of paralysis, in Brooklyn, July, 1854. To his son, George I. Seney, Esq., the Church owes the initiation and a large share of the endowment of the Methodist Hospital in Brooklyn.

“For some years one of the most venerable figures on the floor of the New York East Conference was that of the Rev. Julius Field. With a form tall and singularly straight, with strongly marked features, and

* Clark's *Life of Hedding*, p. 326.

† Their residences were, Youngs, 211 Bowery; White, 216 Duane Street; Seney and Field, 130 Allen; Chase, 137 Cherry; and Clark, rear of 81 Amos Street.

with a tender yet resonant voice, he attracted attention whenever he sought the floor. To the last he was heard with a reverent silence due to his pure character, his long service, and his many years." He was born April 2, 1799, and entered the itinerancy in 1821. In 1839 he was transferred to the Wisconsin Conference, but returned in 1846. His active service covered a period of about forty years, four of which were in New York city and four in Brooklyn. "As a preacher he was eminently scriptural. Few men have equaled him in the power of apt and exact Scripture quotations." He was also a faithful pastor. After some years of gradual mental decay he died September 22, 1884, in his eighty-sixth year.*

* New York East Conference Minutes, 1885.

CHAPTER XXI.

GREAT SHEAVES—THE ALLEN STREET REVIVAL—CONFERENCES OF 1827 TO 1829.

AT the annual election in March, 1827, Gilbert Coutant, Abraham Russel, and Nathaniel Jarvis were chosen trustees for three years, and Samuel B. Harper for one year. The debt at that time was \$36,441—an increase of more than \$4,500 during the year.

The Conference of 1827 met at Troy, N. Y., on May 9. Bishop George presided, and Bishop Hedding was present. The membership in New York was 3,219 white and 70 colored; total 3,289—a gain of 359. The appointments were T. Burch, N. White, R. Seney, J. J. Matthias, N. Levings, and J. Field. H. Chase remained at the Mariners' Church, and L. Clark continued as presiding elder.* Again we have three new names, all of which are held in honorable remembrance.

Thomas Burch was born in Ireland, August 30, 1778, and was awakened in 1801, under the preaching of Gideon Ouseley, the celebrated Irish missionary. He came to the United States in 1803, and in 1809 was admitted on trial in the Philadelphia Conference. In that and the Genesee and Baltimore Conferences his time was spent until 1825, when he was appointed to Brooklyn, N. Y. He was again in New York in 1841, and some twenty years were also spent in other cities. He died suddenly from an affection of the heart, August

* The residences were, Burch, 12 Forsyth Street; White, 216 Duane; Seney, 130 Allen; Matthias, 59 Gold; Levings, 69 Bedford; Field, 130 Allen.

22, 1849. As a preacher he held a high rank. His sermons were marked with a charming simplicity, but were solid, well arranged, and admirably expressed. His son, Rev. Thomas H. Burch, is a prominent member of the New York East Conference.*

Noah Levings was a native of New Hampshire, born September 29, 1796. At the age of sixteen he was apprenticed to a blacksmith in Troy, N. Y., and here he united with the Church in 1813. He entered the Conference in 1818, and soon became very popular. Up to the time of his appointment to New York city he had been in various charges in the northern part of the State, and in Vermont, but from that period onward he labored continuously in prominent cities until, in 1844, he succeeded Rev. E. S. Janes, then recently elected bishop, as financial secretary of the American Bible Society. He died at Cincinnati, January 9, 1849, after a short illness. He was a superior preacher; his sermons contained good thoughts well arranged and were well delivered. He was also very successful on the platform.

On the last page of an old book in manuscript, containing the earliest records of baptisms and marriages of the Church in New York city,† and also the earliest list of members that has come down to us, we find, among those received September 5, 1790, the name of Barnet Matthias. This was John B. Matthias, known for some fifty years as a successful minister of Christ. In the same book, under date of December 15 of the same year we have a record of his marriage to Sarah Jarvis. John Jarvis Matthias, a son of this marriage, born in New York, January 7, 1796, is one of the three preachers appointed to the city this year. He entered the work in 1817, and spent ten years in various distant

* Annual Minutes; Sprague's *Annals*; Warriner's *Old Sands Street*.

† Book i, A. See preface, p. v.

charges, but from 1827 onward his appointments were, almost without exception, to positions in prominent places; seven years were spent in the eldership. In 1837 he was appointed governor of Basa Cove, Africa—a post which he filled with ability. His first wife died there of the African fever, and he barely escaped. From 1855 to 1858 he was chaplain to the Seamen's Retreat, Staten Island. He died at Tarrytown, N. Y., September 25, 1861.*

On Friday, August 17, 1827, Freeborn Garrettson left his home for New York, expecting to return the following week. On Sunday, the 19th, he preached his last sermon in the Duane Street Church, on the words, "Grow in grace," and administered the Lord's Supper to a large company. A divine unction attended the word, which was delivered with unusual warmth and energy. Soon after he was taken ill, and on September 26, in the seventy-sixth year of his age, he died at the house of his long-tried friend George Suckley.†

In the latter part of January 1828, Bishop George arrived in the city and spent the time until April in visiting the societies and preaching in New York and Brooklyn.‡ He also presided at the Conference held in Forsyth Street Church on June 25, Bishop Hedding assisting. Then these two chief pastors parted, to meet no more on earth, Bishop George dying on the 23d of August of this year. § Bishop George preached at the Greenwich Church and ordained the deacons, and Bishop Hedding at Duane Street and ordained the elders. ||

* *Annual Minutes*; Warriner's *Old Sands Street*. The accounts of the board of stewards from the Conference of 1827 to that of 1831 are still extant. Some extracts will be found in Appendix R.

† *Life of Garrettson*, p. 277. ‡ *Methodist Magazine*, vol. xii, p. 419.

§ Clark's *Life of Hedding*, pp. 359, 361.

|| *Christian Advocate*, vol. ii, p. 174.

The year was one of spiritual prosperity. At a prayer-meeting at Allen Street shortly after the camp-meeting of 1827, more than 2,000 persons were present, and at a love-feast at Greenwich the house was filled. The venerable Ezekiel Cooper closed this last service with an address and prayer.* These seemed to have been premonitions of the great revival that soon followed.

In March, 1828, James Donaldson, Samuel B. Harper, and Andrew C. Wheeler were elected trustees. The debt was about \$32,500, having increased nearly \$4,000. †

The statistics of 1828 were 3,410 whites and 67 colored; total 3,477—an increase of 188. The General Conference of 1828 had appointed J. Emory and B. Waugh book agents and N. Bangs editor. D. Ostrander became presiding elder, and the preachers were T. Burch, C. Carpenter, J. Hunt, J. J. Matthias, N. Levings, and G. Coles. H. Chase remained at the Mariners' Church. ‡ Again we have three new men in the city pastorate.

Coles Carpenter was born in Westchester County, N. Y., March 17, 1784, of Methodist parents. Converted at the age of seventeen, he was soon licensed to preach, and in 1809 entered the work in the New York Conference. After his term in the city he was appointed to Schenectady, and in 1833 became presiding elder of the Troy District. He entered on his work with every pros-

* *Christian Advocate*, vol. ii, p. 6.

† Trustees' minutes. On April 11 the ladies of the John Street Church formed a Dorcas Society, for the purpose of supplying food, clothing, etc., to the Indian schools under the care of the Missionary Society.

‡ The residences were, Hunt, 32 Pitt Street; Matthias, 59 Gold; Coles, 216 Duane. Levings is set down in the Directory at Brooklyn. Carpenter, whose name is not in that book, lived in Allen Street, and Burch, also not mentioned there, probably remained at 12 Forsyth. Ostrander was at 81 Amos Street.

pect of success, but on February 17, 1834, died at Cambridge. He was a man of pleasing appearance and winning manner, an excellent pastor, and a good preacher. But he was especially powerful in exhortation. Rev. S. Luckey, D.D., says: "In direct appeal to the heart and conscience, and in a sustained course of hortatory remarks, I am not aware that I have ever met his superior. There was the greatest appropriateness of thought, and sometimes even sublimity of language."*

Jesse Hunt's birth-place was Mamaroneck, Westchester County, N. Y.; the time July 22, 1787. He was converted in New York, joined the society in John Street, May 22, 1803, and entered the itinerancy in 1811. He filled a number of respectable appointments, and for four years was presiding elder. He died November 5, 1848. He was a modest, faithful, and useful man.

The name of George Coles will live long in the memory of New York Methodists and of the Church at large. Born in Stewkley, England, June 2, 1792, he was converted at the age of twelve, and at twenty-two was licensed as a local preacher. In 1818 he came to America, and was immediately employed under the presiding elder and admitted on trial at the Conference of 1819. He soon occupied prominent and responsible positions. In 1837 he became assistant editor of *The Christian Advocate*, and the fact that he remained in that office eleven years is itself sufficient testimony of his success. The earlier numbers of the *Sunday-School Advocate* were edited by him, and he did much useful work in other lines of Sunday-school literature. A simple-hearted, sincere, amiable Christian gentleman, original and persuasive in his preaching, he was beloved by all. He took great interest in sacred music, and composed several tunes, among them "Greene Street"

* Sprague's *Annals*.

and "Duane Street." He died in New York, May 1, 1858. One of his daughters was the wife of Rev. George Woodruff, D.D., late of the New York East Conference, and another is the widow of Bishop E. O. Haven.*

As far as can be ascertained it was under the labors of these men and their colleagues that there appeared decided indications of that great revival which seemed to have its center in Allen Street, but was felt throughout all the Methodist Churches in the city. There is confusion in dates as tradition has transmitted them, but of the general facts there is no doubt.

From an editorial in *The Christian Advocate* of September 19, 1828, we learn that during the preceding three weeks there had been unusual interest in the Churches in the city, principally under the preaching of Rev. J. N. Maffitt.† Meetings were held every day of the week, sometimes twice a day. At a prayer-meeting

* During the term of Mr. Coles's service some of the brethren of the Duane Street congregation had fallen into the practice of loitering about the church doors until the singing of the second hymn. This was of course a trial to him, and one Sunday afternoon he gave out the first hymn, which was sung, and then, after the opening prayer, announced his text, omitting the second hymn, and preached, as he usually did, a short sermon. The brethren outside supposed he was still at prayer, and when, during the singing of the closing hymn, they marched in, they were soon astonished to hear the benediction pronounced.—*Letter of W. B. Worrall.*

† John Newland Maffitt was born in Dublin, Ireland, December 28, 1794, and joined the Methodists at the age of nineteen. He came to this country in 1819, and in 1822 was received on trial in the New England Conference. His appointments were all in that Conference until he located, in 1832, and from that time he was engaged chiefly in revival services, though holding positions as editor, agent and professor at La Grange College, and chaplain to the national House of Representatives. In his prime he was a man of unusual power in the pulpit, having a pleasant voice and a graceful delivery. But during the latter part of his life many lost confidence in him. He died at Mobile, May, 1850, in his fifty-sixth year.—*Sprague's Annals.*

on Monday evening, September 8, at Allen Street, the house was crowded. Not less than one hundred and fifty persons were at the altar, of whom thirty-four professed conversion. On the following Saturday evening at a meeting in Forsyth Street there were nearly two hundred at the altar, of whom twenty were converted. These meetings were attended with no extravagances, but were marked with deep solemnity and much weeping. In February, 1830, the preachers reported that more than three hundred had been received on probation since the preceding Conference, the most of them during the last three weeks. What were called four-days meetings were held in the different churches. Beginning on Tuesday morning there was preaching three times a day for four days, and prayer-meetings in the intervals, generally kept up without intermission, the brethren relieving each other when a short season for rest and refreshment was necessary. Notices of these meetings and their results will be found in the columns of *The Christian Advocate* from time to time. In February, 1832, we are told that between seven and eight hundred had been received on probation since the last Conference.*

During the progress of this work a number of remarkable sermons were preached, and many interesting incidents occurred. Some time in January, 1831, Rev. Dr. Fisk preached on Isa. xii, 1: "O Lord, I will praise thee: though thou wast angry with me," etc. The sermon produced a great impression. He preached again on the following Wednesday evening. The Rev. Dr. N. Bangs and Rev. E. T. Taylor, of Boston, were with him in the pulpit. He opened the services with the first hymn,

"O for a thousand tongues, to sing," etc.

* *Christian Advocate*, vol. vi, p. 90. Dr. Floy says that over twelve hundred were converted, and more than one thousand added to the Church.—*Christian Advocate*, vol. xxxv, p. 7.

During the reading many were in tears.* Dr. Bangs followed with an earnest prayer for the outpouring of the Holy Spirit. In the midst of almost breathless and impressive silence Dr. Fisk announced as his text 1 Thess. v, 19: "Quench not the Spirit." His first utterances were heart-searching and effective, and fixed the attention of his hearers. A clear and forcible argument followed and prepared the way for an application. As he drew to a close his words appeared unearthly. His manner was calm, his voice not loud, his gestures few. Suppressed sighs and groans were heard in every direction, and at length, without any invitation, unconverted persons, with loud cries and weeping, began to move to the altar, which was soon more than filled. The preacher continued his discourse, increasing in power and pathos until his voice was almost drowned in the cries of the seekers. Finally he paused, and, lifting up his eyes and hands, said solemnly, "When God begins to speak it is time for me to stop." He sat down, and in an instant Samuel Halsted was on his feet and burst forth singing in loud tones, "Come, ye sinners, poor and needy," etc., the people joining heartily. There was no more room at the altar, and a preacher (Rev. H. Bangs, it is thought) suggested that a prayer-meeting be held in the gallery. One was started in the singers' seats, and then another near the door on the main floor. These three meetings did not seem to interfere with one another. Shouts of praise were soon mingled with cries for pardon, and it was estimated that two hundred were converted on that evening.

One Sunday morning Rev. S. Merwin, preaching on John viii, 12, "I am the light of the world," appeared

* This statement is given as received ; but the hymn seems so much more appropriate to the subject of the former sermon as to suggest the question whether our informant may not be in error.

to be inspired. His congregation was greatly moved, and he closed in an outburst of rapture and sank back apparently exhausted.* D. Ostrander also, on another Lord's day morning, delivered a memorable discourse on the need of an atonement, founded on Isa. liii, 7-10.

On another Sabbath morning Rev. S. Merwin entered the church followed by a stranger of prepossessing appearance. But in reading the hymn and first Scripture lesson there was considerable apparent hesitation, and a disagreeable twang in his voice, and his congregation did not seem to be favorably impressed. His prayer, however, though marred by the same defects, abounded in rich thought and melting pathos. His text was the Song of Solomon iii, 2-4. As he proceeded his manner changed, he suddenly seemed to grasp a great thought, and in a moment he was another man. The disagreeable twang disappeared, his voice rose, his eyes glowed, and his gestures were easy and natural. For nearly an hour he held his hearers enchained, and closed with an address to young Christians in which he referred to his own experience and the teaching and example of a godly grandfather. No one who remembers Rev. John P. Durbin will need to be told that he was the preacher. Another remarkable discourse was preached on a Sunday afternoon by Rev. B. Goodsell on blowing the rams' horns around Jericho. By his power of vivid description the people were wrought up to a great pitch of excitement and at length burst forth in loud shouts.†

At another time, the preacher who was to occupy

* There is also a tradition of a prayer of unusual power offered by Mr. Merwin at the opening of a Sunday morning service. Some say that the revival began under its influence.

† Most of the above incidents are from a letter of the late Rev. William M. Chipp, of the New York Conference. Mr. Chipp was one of the subjects of the revival.

the pulpit being unable to do so, Rev. Heman Bangs gave a very effective sermon on Luke x, 18, "I beheld Satan as lightning fall from heaven."* One Sunday morning Lewis Pease preached with great power on Isa. lx, 1, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." When the meetings had continued some months and the interest was apparently decreasing S. Luckey preached an effective discourse on Neh. vi, 3, "Why should the work cease?" a sermon which kindled the fire anew.†

One evening a lady came to the altar in great distress. Her husband, hearing of it the next day, resolved to put a stop to it. He took his seat in the gallery, and, seeing her go forward, came down-stairs in great anger, walked rapidly up the aisle, and when within a few feet of the altar fell prostrate on the floor and cried for mercy. Some of the brethren knew him and gathered round him, and his wife, recognizing his voice, was soon at his side. They were both soon converted, and Jonathan Purdy became an active member of the Church.

At that time there were many slaughter-houses and rope-walks in the neighborhood, and a large number of butchers and rope-makers, regarded as among the hardest classes of society, were converted. Many of the converts, however, were young men of education and talent, some of whom became ministers of Christ. The list includes such names as John McClintock, Robert Emory (son of the subsequent Bishop Emory), James Floy, Elijah Crawford, William M. Chipp, Charles C. Keys, Samuel W. King, Charles B. Davis.

At their meeting on June 4, 1828, the trustees voted to enlarge the lecture-room of the Greenwich Church at an expense of about \$400. The death of Bishop George has already been referred to. At the trustees' meeting of

* The late Joseph Sandford. † Letter of Rev. E. S. Hebbard.

October 21 it was proposed to put the churches in mourning for the event, but "they were unanimous in opinion it was best to decline the proposition, and thought it best to discontinue the practice to put our churches in mourning on account of our deceased brethren."

On the 4th of February, 1829, official notice was received of the passage of an act by the State Legislature increasing the number of trustees from nine to fifteen. At the election, therefore, in the following March, Joseph Smith, John Westfield, and John Urmey were chosen in the old course for three years, and L. S. Burling, Andrew L. Halstead, Daniel Sutton, William McLean, Leonard Regur, and James B. Oakley were elected as the additional six.* The debt at this time was more than \$36,200, having increased during the last year more than \$3,700. At their meeting of April 8, 1829, the trustees appointed a committee to inquire concerning a church at Manhattan Island which was to let. This was the first official action toward what is now the Second Street Church. At the next meeting the committee reported that the building would not answer.

*The object of this increase seems to have been to give to each church at least two representatives in the board. These were appointed a committee of repairs to the church where they attended, and one of them was the trustees' steward, to receive the ordinary collections. The following list will show how they were distributed this year, the first name in each case being that of the trustees' steward: John Street, Samuel B. Harper, Joseph Smith; Forsyth Street, James Donaldson, L. S. Burling; Willett Street, John Urmey, Daniel Sutton; Allen Street, Andrew L. Halstead, Andrew C. Wheeler; Bowery, Gilbert Contant, Leonard Regur; Greenwich, Nathaniel Jarvis, W. McLean; Duane Street, Abraham Russel, James B. Oakley. John Westfield, who was not on any of these committees, was chairman of the committee for the burying-ground.

CHAPTER XXII.

THE FIELD DIVIDED—CONFERENCES OF 1829 TO 1832.

THE Conference of 1829 met on May 13 at Troy, N. Y., Bishop Roberts presiding, assisted by Bishop Hedding. The city, as well as the Conference generally, reported a good increase. The number in the city was 3,783 whites, 56 colored; total, 3,839—a gain of 362. Book agents, editor, and presiding elder were not changed. The preachers were S. Luckey, C. Carpenter, J. Hunt, H. Bangs, G. Coles, S. D. Ferguson. Of these the first and the last are the only new names.*

Samuel Luckey was born in Rensselaerville, N. Y., April 4, 1791, and converted before he was fifteen years old. He joined the New York Conference in 1811. He had already occupied responsible positions before his appointment to the city, and afterward as presiding elder, principal of Genesee Wesleyan Seminary, and editor of *The Christian Advocate* he did good service. He died October 11, 1869. He was a very able and laborious minister of the word.

Samuel D. Ferguson was born in the city of New York in 1798, and died there December 30, 1855. He was converted at the age of fourteen, and entered the itinerancy in 1819. As preacher, pastor, and presiding elder he did faithful and successful work, and exhibited much skill and tact in developing the resources of a charge. He was delegate to three General Conferences.

* The Directory gives their residences as follows: Luckey, 12 Forsyth Street; Coles, 216 Duane Street; Bangs, 59 Gold Street; Ferguson, 69 Bedford Street.

In 1844, his health having become impaired, he became superintendent of the Leake and Watts Orphan House in New York city, which position he held four years. Afterward he conducted a boarding-school at Fergusville in the valley of the Charlotte River.*

* Inventory of the property of the Church approved by the trustees August 5, 1829, and ordered to be reported to the city recorder:

PROPERTY BELONGING TO THE METHODIST EPISCOPAL CHURCH IN THE CITY OF NEW YORK, WITH THE AMOUNT OF ANNUAL INCOME.

Four lots of ground in John Street, on which is a church and a dwelling-house. The dwelling-house rents for.....	\$600
Eight lots of ground between Forsyth and Eldridge Streets, fronting on both streets. On this ground there is a church and a dwelling-house occupied by the minister. There are also three other buildings, which, including the cellar of the church, rent for \$375. On this ground there is an engine-house, erected by the Corporation, for which until the present year no remuneration has been received. In future an annual rent of \$50 is to be paid. Part of the ground is also leased out at an annual rent of \$70, making altogether the sum of.....	495
Two lots on lease in Forsyth Street, on which is the free school and the teacher's residence.	
Four lots on lease in Nicholas William Street, on which is a church, an academy, and another building. The buildings rent for.....	142
Four lots in Duane Street, on which is a church, a dwelling-house for the minister, and a house occupied by the sexton; the rent of the latter is.....	100
Eight lots on the Second Avenue, corner of First Street, used as a burying-ground. On this ground there is a dwelling-house, which rents for.....	150
Four lots in Allen Street, on which is a church, a house occupied by the minister, and a house in which the sexton resides. The rent of the latter is \$100. The cellar of the church is rented for \$50, and a piece of ground in the rear is leased for \$15, making altogether.....	165
Five lots at Greenwich, on which is a church.	
Four lots in Willett Street, on which is a church.	
Total of revenue.....	\$1,652

On November 4, 1829, the trustees authorized a committee to hire a school-room for public worship in upper Greenwich. In March, 1830, Abraham Russel, Gilbert Coutant, Nathaniel Jarvis, Thomas Truslow, and Joseph Johnson were elected trustees. The debt was about \$34,700, having been reduced about \$1,500.

The Conference for 1830 met at Forsyth Street, New York, May 6, Bishop Hedding presiding. The report was 3,886 whites, 69 colored; in all 3,955—an increase of 116. D. Ostrander remained as presiding elder, and the preachers were, S. Luckey, S. Merwin, L. Pease, S. Martindale, B. Goodsell, H. Bangs, S. D. Ferguson. The Harlem Mission also now first appears in the Minutes. It included all Manhattan Island north of about Twenty-third Street. Ira Ferris was the preacher.*

Lewis Pease, who came to the city this year, was born in Canaan, Columbia County, N. Y., August 7, 1786, was converted in 1805, licensed to preach in 1806, and entered the traveling work in 1807. He had already been stationed in Albany, Brooklyn, Hartford, and Philadelphia, and had served two years as presiding elder. His health was feeble, and he never did effective work after the close of his term in New York city. For a time he was chaplain to the City Hospital. He died September 5, 1853, aged fifty-seven. He was a very impressive and pathetic preacher, and had great power as an exhorter.†

Buel Goodsell was born at Dover, Dutchess County, N. Y., July 25, 1793, was converted at the age of sixteen, and received on trial at the New York Conference of 1814. His labors before coming to the city had been

* Their homes, as far as we can ascertain, were, Luckey and Merwin, 12 Forsyth Street; Pease, 176 Duane; Martindale, Bowery, near Vauxhall; Goodsell, 8 Willett Street; Bangs, 43 John.

† Sprague's *Annals*; Warriner's *Old Sands Street*.

mainly within the bounds of what is now the Troy Conference. In 1838-9 he was at John Street, New York, and in 1846-7 at Willett Street. Eight years were spent in the eldership, and twice he was a delegate to the General Conference. He died in Brooklyn, May 4, 1863, after an uninterrupted effective service of nearly fifty years. He was faithful and successful, and especially excelled in exhortation and prayer. Bishop D. A. Goodsell and Rev. George H. Goodsell, of the New York East Conference, are worthy sons of so excellent a father.

Ira Ferris, who came to the Harlem Mission, was born in Roxbury, Delaware County, N. Y., July 6, 1804, and was converted in the fall of 1818. He began his ministry in 1824, and continued in the active work without interruption for forty years. In 1865 he became supernumerary, in 1868 superannuated, and died at New Hamburg, N. Y., March 12, 1869. He was an able minister, laboring cheerfully and successfully in some of our hardest fields. He married a daughter of Rev. D. Ostrander, and a son of his, Rev. D. O. Ferris, has held responsible positions in the New York East Conference.*

The revival already described was still in progress. On the 6th of February, 1831, Broadway Hall, between Howard and Grand Streets, was hired and opened for worship; and it is said four persons were awakened at the first services.† This was the beginning of the Greene Street charge, now the Asbury Church, on Washington Square.

On March 10, 1831, Samuel B. Harper, James Donaldson, L. S. Burling, A. C. Wheeler, and James B. Oakley were elected trustees. The debt was \$37,657—an increase of \$2,950.

* *History of St. James Church*, by Rev. W. B. Silber, LL.D.

† *Christian Advocate*, vol. v, p. 98.

The proposed university at Middletown, Conn., probably led to the selection of that place as the seat of the Conference of 1831. It met on May 4, Bishop Soule presiding, Bishop Hedding being also present.* The report of membership was 4,889 whites and 64 colored, and 66 whites and 2 colored on the Harlem Mission; 5,021 in all—an increase of 1,066. D. Ostrander was continued as presiding elder, and S. Merwin, L. Pease, S. Martindale, B. Goodsell, S. Landon, J. Clark, B. Sillick, and C. Prindle were the preachers. R. Seaman was appointed to the Harlem Mission.†

Seymour Landon was born in Grand Isle, Lake Champlain, Vt., May 3, 1798. His father, Asahel Landon, was a very useful local preacher.‡ Seymour was converted under the ministry of Rev. William Ross, received on probation in the church in 1815, and the same day accompanied the preacher to his appointments. On the third day he went with him to a camp-meeting, and on the way his pastor told him that he believed God had called him to preach. He was licensed to exhort without his knowledge or consent, and soon after to preach. In 1818, at the age of twenty, he entered the New York Conference on trial. Fifty-five years of effective service without a break followed, then eight years in the superannuated ranks, from which he removed to his everlasting rest on July 29, 1880. In the anti-slavery struggle he was one of the honored seventeen who voted at the New York Conference of 1838 against the censure of P. R. Brown and the suspension of James Floy for attending an antislavery convention. He

* Clark's *Life of Hedding*, p. 385.

† The residences will be found in an abstract from the printed plan of the appointments for 1831-2, Appendix T.

‡ Stevens's *Memorials of Methodism in New England*, Second Series, p. 248.

was a man of prepossessing appearance and graceful manners. Notwithstanding an excessive—almost morbid—diffidence or self-depreciation, and occasional fits of despondency, he was an able and earnest preacher, and exceedingly attractive in social intercourse. One son, D. S. Landon, M.D., died in Brooklyn, N. Y., 1874, aged fifty-two, and another, Rev. Thompson Landon, A.M., is an honored member of the Newark Conference,* and principal of the Military Institute, Bordentown, N. J.

The John Clark who came to New York city this year, it is hardly necessary to say, was a different man from the one appointed in 1795. He was born in Hartford, Washington County, N. Y., July 30, 1797, of Baptist parents, converted in 1817, and entered Conference on trial in 1820. In 1832 he offered himself as a missionary to the Indians of our land, and was appointed to Green Bay. He labored in that region until 1841, when he went to Texas; but, having voted with the North at the General Conference of 1844, the Texas Conference passed a resolution disapproving of his course, and he was therefore transferred to the Troy Conference. In 1852 he went to the Rock River Conference, and was appointed to Clark Street Station, Chicago. He died of cholera, July 11, 1854, aged fifty-seven years. He was well adapted to the missionary work, devout, laborious, and mighty in prayer. Sometimes in the pulpit he was remarkably powerful and impressive, but at other times seemed to have little command over his own powers, and his audience was disappointed.†

Bradley Sillick was born in Danbury, Conn., August 23, 1784, converted at the age of twelve, and was soon distinguished for his piety and religious activity. He became a local preacher before he reached his twentieth

* Warriner's *Old Sands Street*.

† Sprague's *Annals*.

year, and in 1822 entered the itinerancy. He labored in the bounds of the New York Conference until 1851, when he became supernumerary, and in 1853 superannuated. He died in New York, November 4, 1860, in his seventy-seventh year. He was an active laborer, and excelled in appeals to the conscience and the application of the truth in powerful exhortation.*

Cyrus Prindle was born in Canaan, Litchfield County, Conn., April 11, 1800. He was converted at the age of sixteen, and entered the itinerancy in 1821. His appointments up to the time he came to New York city had been within the bounds of what was afterward the Troy Conference, and in 1833 he returned to that Conference, where he labored until 1843, when he withdrew and joined the Wesleyan Methodists. He returned, however, in 1867, joining the Erie Conference, and the cordiality with which he was received is indicated by the fact that he was immediately assigned to a charge in Cleveland, Ohio, and two years after was made presiding elder of the Cleveland District. In 1873 he became supernumerary, and in 1875 superannuated, and died December 1, 1885. He was a man of intellectual vigor, of positive convictions, of rare purity of character, of sound practical sense and quiet force, with an intimate knowledge of human nature.†

The appointment to Harlem Mission was Richard Seaman. Born at Merrick, Queens County, L. I., April 28, 1785, when a little over fourteen years of age he came to New York and became a clerk in a drug-store. He also began to study medicine, and when about nineteen he was licensed to practice, and at the age of twenty-one became resident physician at the Alms-house. He had been, like too many of the medical

* *Sacred Memories*, p. 135; and *Annual Minutes*.

† General Minutes of 1886.

profession, somewhat skeptical, but in the fall of 1812 he devoted himself to the service of God. In 1823 he abandoned a large and remunerative practice and was received on trial in the New York Conference. His connection with the Harlem Mission, which began at this time, continued until the end of his life, and to his labors and contributions the work in that section of the city is greatly indebted. It may truly be said that he gave his life and property to the cause of God in that region. After suffering greatly for thirteen years from rheumatism he died at the house of his brother in New York, November 6, 1864, aged eighty, exclaiming, "O, my Saviour, how I love thee!"*

During this Conference year the revival continued, though with less impetus. The church in Greene Street was begun and completed, and the corner-stone of that in Second Street was laid on January 23, 1832.†

On November 9, 1831, Dr. William Phæbus died and was buried from the Forsyth Street Church, the services being conducted by Rev. S. Merwin.

In March, 1832, Joseph Smith, Andrew L. Halsted, William McLean, Peter Pinckney, and William Smith were elected trustees. The debt was reported to be \$67,339, being an increase of nearly \$30,000. But this was to be expected because of the two new churches. The ground in Greene Street had cost \$10,000, \$10,750 had been paid on the building, and for the ground in Second Street they had paid \$3,200—in all nearly \$24,000.

This being the year for General Conference the session of the New York Conference was delayed till June 6. It was held in the new church in Greene Street,

* *Sacred Memories*, p. 164.

† Full accounts of the origin and progress of these enterprises will be given hereafter.

Bishop Roberts presiding, Bishop Hedding being present also. The report of members in New York city for this year was, whites, 5,235; colored, 120; with 73 whites and 5 colored on the Harlem Mission; in all 5,433—an increase of 412. This, though not as large as that of the preceding year, was no doubt indicative of nearly, if not quite, equal success, as the work of sifting must have already begun.

This Conference of 1832 marks an era in New York Methodism. Up to this time in the city proper there had in fact been but one church. The preachers went their rounds on the circuit. One, the preacher in charge or senior preacher, was the fountain of authority and the executor of discipline; one board of stewards attended to the support of the ministry and the wants of the poor, one leaders' meeting* and one Quarterly Conference represented all the congregations, and one board of trustees held all the property. This plan, while it had no doubt many advantages, was becoming cumbersome, and at this Conference the city was divided into two charges, called the East and West Circuits. Thenceforth there were two preachers in charge, two leaders' meetings, two Quarterly Conferences, and two boards of stewards, though one board of trustees still held the property. Including the Harlem Mission there were, therefore, properly three charges within the corporate limits of the city, and, as might well be expected, it was not long before the work of disintegration proceeded until the various congregations became separate, each with its own pastor and official boards. Hitherto it has been "The History of the Methodist Episcopal Church in New York;" henceforth it must in a sense be called

* Sectional or preparatory leaders' meetings were held, however, in the different churches to receive the class collections and facilitate the business of the general leaders' meeting.

“The History of the Methodist Episcopal *Churches* in New York.” About sixty-six years (two generations) have passed since its organization, and the little one has become a thousand. The five hearers that listened to Philip Embury are now succeeded by a membership of nearly 5,500 ; instead of one *local* preacher there are eleven *traveling* preachers, besides the book agents and editors and a large body of local preachers, exhorters, and class-leaders; one little room has given place to nine church edifices and another nearly completed, besides several rooms occupied for worship; Methodism throughout the land is taking its place in the front rank in point of numbers and endowing schools and colleges and using the press for periodical and other literature more extensively than any other denomination. Henceforth those who have “peeped and muttered” against her begin to sink into a respectful silence.*

* The Wesleyan University at Middletown was just organized, and the ground for the new building of the Methodist Book Concern in Mulberry Street had recently been bought.

CHAPTER XXIII.

THE FIELD SUBDIVIDED—CONFERENCES OF 1832 TO 1838.

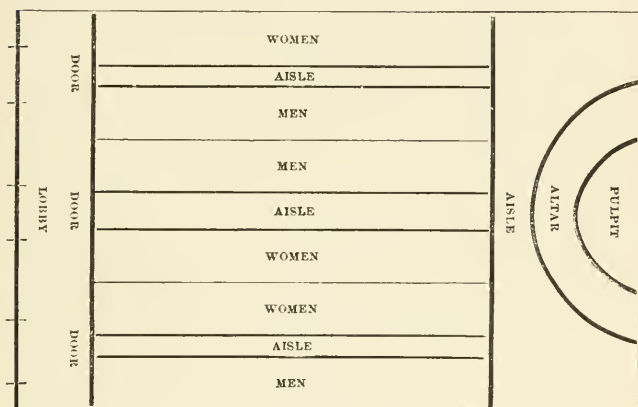
As the division of the city into two circuits was followed in a few years by the separation of the churches into distinct stations, only a very brief view of the general work in these years of transition will be given, reserving particulars for the special history of each charge. S. Merwin was presiding elder, N. Bangs, J. P. Durbin, and T. Merritt editors, and B. Waugh and T. Mason book agents. The West Circuit had P. P. Sandford, S. Landon, J. Bowen, G. Coles, and C. Prindle; and the East, D. Ostrander, B. Griffin, B. Sillick, P. Chamberlin, and P. R. Brown. R. Seaman continued in the Harlem Mission.*

The new arrangement produced little visible change. The people did not have quite so much variety in the pulpit, though the preachers not unfrequently crossed the line and made exchanges. The difference was mainly in the transaction of business. In one respect, however, there was a marked alteration in the appearance of a Methodist congregation in New York city. The rule that men and women should sit apart had been rigidly enforced, though its inconvenience had long been felt. A year or so before, Rev. J. Kennaday, D.D., had suggested to a church in Newark, N. J., the plan which at this time was introduced in New York, but after a short experiment it was relinquished in deference to old prejudices.† When the Greene Street Church was

* Memoirs of new appointees will hereafter be omitted.

† *Christian Advocate*, vol. vi, p. 191, and vol. xiv, pp. 69 and 83.

opened the people were permitted to go in at any door and find a seat, so that families and friends need not be widely separated. A diagram will explain the arrangement:



The advantages of this plan were so obvious that it was soon adopted by the other churches in the city. About the close of 1837, however, the custom of promiscuous sitting was introduced on the West Circuit. When the practice began on the East Circuit is not exactly known.

The summer of 1832 is memorable as that in which the cholera made its first and most fearful visitation to the city. Dwellings and stores were closed, and many people fled into the country, and the congregations were of course much diminished. Many members were victims of the disease, but by a good providence all the Methodist preachers of the city escaped.*

* An idea of the state of the city during the prevalence of this pestilence can be obtained from an article in *The Christian Advocate*, vol. vi, p. 197. The writer was Rev. George Coles.

Early in this year, after examining the Forsyth Street Church with the view of making needful repairs, it was thought best to rebuild as early as practicable in the ensuing spring.* The corner-stone of the new edifice was accordingly laid April 27, 1833. Bishop Hedding gave an address.† On October 18, 1832, the new church in Second Street was dedicated.

In January, 1833, the Quarterly Conference of the West Circuit recommended an application to the Legislature for a change in the plan of electing trustees, so that each church could choose two. In March, Gilbert Coutant, Joseph Johnson, Richard Kirby, Louis King, and William S. Hunt were chosen trustees for three years; William Gale for one year, in place of S. B. Harper, and Nicholas Schureman for two years in place of A. L. Halsted.‡ The debt was reported at \$78,773—an increase of \$11,434.

On May 8, 1833, the New York Conference met at Poughkeepsie, Bishop Hedding presiding. The reports of members were, New York West Circuit, 2,123 whites and 46 colored; New York East, 2,924 whites and 58 colored; Harlem Mission, 73 whites; in all 5,224—a decrease of 209. The church had no doubt lost a number in the cholera, and was then feeling the effects of the reaction after the great revival. S. Merwin remained as presiding elder, and the preachers were, New York East, L. Clark, D. Ostrander, B. Griffin, P. Chamberlin,

* Trustees' minutes, June 11, November 16 and 23, and December 5 and 19, 1832, and January 16, February 6, and March 6, 1833.

† *Christian Advocate*, vol. vii, p. 138.

‡ The full board at that time was as follows: Joseph Smith, James Donaldson, Gilbert Coutant, Andrew C. Wheeler, James B. Oaklev, Joseph Johnson, L. S. Burling, Wm. McLean, Peter Pinckney, Wm. Smith, Nicholas Schureman, Louis King, Wm. S. Hunt, Wm. Gale, Richard Kirby.—Minutes of trustees, July 10, 1833.

P. R. Brown; New York West, P. P. Sandford, F. Reed, J. Bowen, J. C. Green, C. W. Carpenter; Harlem Mission, R. Seaman, sup., and S. Hueston.*

The first pewed Methodist church in New York city was built this year in Vestry Street, and another soon after in Mulberry Street. They were never included in the circuits. Their history will be given hereafter. In March, 1834, James Donaldson, John Carr, William Gale, George Higgins, John Shaw, and Andrew C. Wheeler were elected trustees. The debt was \$89,798—an increase of more than \$11,000 during the year.†

New Haven, Conn., was the place of meeting of the Conference of 1834, May 7 the date, and Bishop Andrew the presiding officer.‡ The New York East Circuit reported 2,816 whites, 9 colored; New York West, 2,302 whites, 45 colored, and Harlem Mission, 75 whites and 2 colored; in all 5,249—an increase, it is true, but only of 25. S. Merwin remained as presiding elder. On the East Circuit were L. Clark, S. Cochran, J. Youngs, N. Bigelow, and J. Law; on the West, J. B. Stratten, F. Reed, J. C. Green, D. De Vinne, and J. C. Tackaberry. Vestry Street, the pewed church, received Joseph Holdich, and Harlem Mission was to be served by R. Seaman, supernumerary. W. E. Hawley, a local preacher of the city, assisted in the work on the mission.§

* A written copy of the plan of the West Circuit for 1833-4 gives the following list of local preachers: J. Lyon, J. Smith, W. Lake, R. Roof, M. Standish, W. Lomas, S. Davenport, Z. Davenport, C. Burd, H. Payne, C. Dye. We have no list of the local preachers on the East Circuit, and they have no appointments on the plan.

† This is the last official report of trustees' election and of debt of the united Church to be found. The trustees' minutes in the hands of the writer cease at March 12, 1834.

‡ This was the only time he met the New York Conference. Bishop Hedding was with him. Clark's *Life of Hedding*, p. 431.

§ See *Christian Advocate*, vol. ix, pp. 70, 139.

The Conference of 1835 met at Sands Street, Brooklyn, on May 6, Bishop Emory presiding.* The New York East Circuit reported 2,853 whites and 7 colored; New York West, 2,162 whites and 40 colored; Vestry Street, 124 whites; Harlem Mission, 94 whites and 7 colored; in all 5,287—a small increase again, only 38. S. Merwin still continued as presiding elder, and the preachers were, New York East, J. Kennaday, S. Coehran, J. Youngs, N. Bigelow, and J. Law. On the West Circuit, J. B. Stratten, D. De Vinne, J. C. Taekaberry, L. Mead, E. E. Griswold. For Vestry Street and Mulberry Street the Minutes read, “one to be supplied,† R. Seney.” Harlem Mission, J. Luckey, one to be supplied.‡

The session of the General Conference in 1836 deferred the New York Conference to June 22. It met at Forsyth Street, Bishop Hedding presiding. The East Circuit reported 2,975 whites and 1 colored; the West, 2,112 whites and 40 colored; Vestry Street, 150 whites; Mulberry Street, 106 whites, and Harlem Mission, 109 whites; a total of 5,493—an increase of 206. There was a new presiding elder, D. Ostrander, and the preachers were, East Circuit, J. Kennaday, S. Merwin, S. Remington, H. Brown, and D. Smith; West Circuit, C. W. Carpenter, J. Coyel, Jr., J. Z. Nichols, L. Mead, E. E. Griswold, and L. Pease, supernumerary. F. Hodgson returned to Vestry Street and R. Seney to Mulberry Street. On the Harlem Mission were J. Luckey and D. De Vinne. Besides the Mariners’ Church, at which H. Chase still continued, as he had through the preceding years, though it was not thought necessary to note

* This was the only time he met the New York Conference. Bishop Hedding was also present. See Clark’s *Life of Hedding*, p. 440.

† The supply for Vestry Street was F. Hodgson.

‡ W. C. Hawley, it is believed, was the supply for Harlem Mission.

it, as the charge was not a Methodist, but a Union, church, we also find a Floating Bethel in the list, to which W. Scott was appointed.

On July 1 of this year the corner-stone of the new building for the Book Room in Mulberry Street was laid after an address by Dr. Bangs. On Tuesday evening, August 9, 1836, the last sermon was preached in the Allen Street Church, the building being about to be torn down to be replaced by another.*

The year was one of spiritual prosperity. Revivals took place in Duane, Greene, Second, Willett, and Forsyth Street churches, and there was some religious interest in other congregations. About 180 were converted in Willett Street.†

In 1837 the Conference met at Washington Street, Brooklyn, on May 17, Bishop Waugh presiding, Bishop Hedding being also present. The New York East Circuit reported 3,394 whites and 9 colored; the West Circuit, 1,981 whites and 40 colored; Vestry Street, 160 whites; Mulberry Street, 119 whites. Harlem Mission makes no report. The total is 5,703—an increase of 210.‡ D. Ostrander was re-appointed presiding elder, and the preachers of the West Circuit were C. W. Carpenter, J. Covell, Jr., J. Z. Nichols, A. S. Francis, C. K. True, and N. Bigelow and R. Seaman, supernumeraries. The East Circuit was divided into separate stations, as follows: Forsyth Street, D. Smith; Allen Street, J. B. Stratten; Seventh Street, R. Gilbert; Willett Street, S. Remington; Second Street, H. Brown. The Harlem Mission had D. De Vinne and J. Floy; Vestry Street had B. Creagh; Mulberry Street, F. Hodgson.

* See history of Allen Street, p. 294.

† *Christian Advocate*, vol. xi, p. 102.

‡ If Harlem had reported there would probably have been at least 100 more.

On June 22, 1837, the new church in Seventh Street was dedicated, and on July 2 that in Yorkville. The columns of *The Christian Advocate* report seasons of revival in almost all the churches.

On May 16, 1838, the Conference assembled in Greene Street, Bishop Hedding presiding.* The total returns of membership in the city were 5,477 whites and 56 colored; in all, 5,533—a decrease of 170.† At this Conference the West Circuit, following the example of the East, was divided into separate charges. Harlem Mission was to be served by J. C. Tackaberry and J. Floy. C. W. Williamson was appointed missionary to the French population of the city, and D. Ostrander remained as presiding elder.

As has been already stated, the division of the city into two circuits in 1832 made no change in the board of trustees, and the property was still held in common. But, as was to be expected, the difficulties arising from such a system were increased, and there was a growing feeling that new financial arrangements were necessary. A very warm contest arose. Those who advocated a continuance of the old system called themselves “union men,” and gave to their opponents the title of “nullifiers”—a name of peculiar reproach in those days because of the recent nullification movement in South Carolina. At the meeting for the election of trustees, March 4, 1834, a vote was taken on the question, which stood,

* This Conference is memorable as that on which several of its members were dealt with for attending an antislavery convention at Utica.

† This seems inconsistent with the reports of revivals just referred to. It is probable that the controversy about the division of the church property which was in progress at this time was a serious drawback. It was also a time of great pecuniary embarrassment, and many moved out of the city.

511 for union and 286 for division.* But on August 20, 1834, a committee, previously appointed by the trustees to consider the matter, recommended the calling of meetings of the male members in each of the churches at the same hour, to which the question was to be submitted. These meetings were held on August 25, and the result was :

	For Division.	Against Division.
John Street.....	17	7
Forsyth Street.....	36	18
Willett Street.....	20	4
Allen Street.....	21	38
Second Street.....	27	5
Bowery Village (Seventh Street).....	6	7
Twentieth Street (Eighteenth Street).... ..	18	1
Bedford Street.....	27	26
Greene Street.....	12	15
Duane Street	11	29
	<hr/> 195	<hr/> 150 †

In October, 1834, it was resolved to apply to the chancellor for permission to divide, and that a commission of "six judicious persons" be appointed to value the property. The permission was granted in March, 1835, and on the 27th of that month articles of agreement were concluded, which were signed on the 30th. Of the value of the property we find no record, but the debt was estimated at \$89,950 34. † At the meeting of May 6, 1835, letters of resignation from the trustees connected with the East Circuit were received and accepted. § The West Circuit retained the original charter, probably because it included John Street Church.

The East Circuit, however, continued to work with a joint board only a little more than a year. On Septem-

* Trustees' minutes.

† *Ibid.*, p. 25.

‡ See *Charter Church*, p. 24.

§ *Ibid.*, p. 28.

ter 15, 1836, the property and debt were divided between the several churches within its bounds. A record at Willett Street values the entire property at \$144,000, and gives the debt at about \$46,000. A paper at Forsyth Street, however, gives items of property which amount to \$151,100, but no statement of the debt. Nor can there be found, except in two instances, any account of the portion of property and debt assigned to each church.

But the West Circuit kept up the union until 1838. On January 2 of that year, at a meeting in the Greene Street Church, it was resolved by a vote of 93 to 5 to divide,* and on November 16 warrantee deeds were given to the churches in John Street, Duane Street, Greene Street, and Bedford Street.† Naturally the duty of setting off the others would have devolved on John Street, but the trustees of that church declining to take the responsibility it was done by Eighteenth Street, and thus the youngest of the five became possessed of the original charter and seal, and is "The Methodist Episcopal Church in the city of New York." We have no account of the value of the churches at the time, but the debt was estimated at \$63,000, and there was loose property (grave-yards, vaults, and lots and houses not used for church purposes) amounting to \$17,750, leaving a net debt of \$45,250. This was apportioned as follows: Greene Street, \$9,500; John Street, \$10,900; Duane Street, \$8,800; Bedford Street, \$6,300; Eighteenth Street, \$9,750.‡

Not long before this (probably in the latter part of 1837) promiscuous seating had been introduced. A departure from the old system, which drew a dividing line between the sexes through the middle of the church, had been made when the building in Greene Street was

* *Charter Church*, p. 38.

† *Ibid.*, p. 42.

‡ *Ibid.*, p. 41.

opened,* and was immediately adopted throughout the city. But this was only a step toward the removal of all barriers. There was much and no doubt honest opposition to this change, as will be seen by the following extract from the minutes of the last Quarterly Conference of the united churches of the West Circuit, held April 4, 1838. It is the last item in the minutes, and seems like a final protest uttered by the lovers of good old customs just as the circuit system in New York city was expiring. One of the preachers present offered the following resolution:

“Resolved, That the trustees of the West Circuit who have seated the congregations promiscuously in their churches have violated the order and discipline of the Church.”

After debate it was laid on the table, and the Conference never met again to take it up. The middle wall of partition then broken down has never been built up again, and it is doubtful if any one wishes it should be.

* See p. 269.

CHAPTER XXIV.

CHURCHES: JOHN STREET—FORSYTH STREET—DUANE STREET.

JOHN STREET.

(Wesley Chapel—First Methodist Episcopal Church—The First Methodist Episcopal Centennial Church in the City of New York.)

WHEN, in 1832, the city was divided into two charges, John Street was included in the West Circuit.* George Coles was the preacher who resided there. Fitch Reed followed in 1833-4, E. E. Griswold in 1835-6, and Charles K. True in 1837. In 1838 the West Circuit was divided into separate charges. Up to this time the statistics of the whole circuit were reported in one sum, so that there are no means of ascertaining precisely what membership was connected with the old church. In the division of the church property we have no account of the value of that assigned to John Street, but its share of the debt was \$10,900. In July, 1836, the building narrowly escaped destruction by fire. A quantity of shavings placed under some benches in the basement were burning, and a man was found on his knees in the room saying his prayers. He gave his name as John P. Kelly, and said he was a printer from Philadelphia. A number of Catholic tracts and a mahogany crucifix were found on him. He gave no explanation of his conduct, and it was afterward learned that he was de-

*It would therefore naturally have come within the bounds of the New York Conference when the Conference was divided in 1848, but the boundary was then so run as to place it within the New York East.

ranged.* It has been remarked that the John Street Church is one of the few buildings which has escaped the successive conflagrations which have swept away the landmarks of old New York.

Buel Goodsell was the first pastor of the independent charge, and in 1839, at the close of his first year, it had 238 whites and 22 colored members; in all 260—very nearly what it was in 1787, about fifty years before, when it stood 275. The preacher remained another year, and when he left, in 1840, the membership was 233. The population of the neighborhood was decreasing, dwellings being rapidly supplanted by stores, and the prospect became so discouraging that at the General Conference of 1840 the trustees offered to sell the property for missionary premises. The proposal was laid on the table.†

But a better view of the history of this and the other churches will be obtained if the appointments and statistics are presented in a tabular form.‡

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1838	—	B. Goodsell.	1840	233	Wm. K. Stopford.
1839	260	"	1841	274	§

It was during Mr. Stopford's pastorate that the present church edifice—the third on that site—was erected. The widening of the street made it necessary that some change should be made, and the trustees state that three plans had been under consideration—1. To tear down a part, and put up a new front. 2. To sell, and build

* *Christian Advocate*, vol. x, p. 191.

† *General Conference Journal*, p. 72.

‡ In these tables, and in those of all the other churches, the number of members is first given, showing how many there were when the pastor began the year. The number at the close of his year will be found on the next line below. No distinction is made between white and colored, or members and probationers.

§ A revival during this year resulted in the addition of about 100. *Christian Advocate*, vol. xvi, p. 159.

elsewhere. 3. To rebuild, "and thus secure to the *Methodist Episcopal Church forever* that sacred spot, toward which converge all the pleasing recollections of early Methodism. The last-named plan the trustees have decided upon." Therefore they asked "aid from their brethren at home and abroad, to enable them to prosecute their enterprise, believing as they do that by perpetuating to other and distant generations the privilege of worshiping their fathers' God where *they* first erected the standard of the cross and proclaimed a free and present and full salvation they do what the voice of the whole Methodist Episcopal Church would demand at their hand." The name of James Harper is signed as president of the board of trustees and Ira Perego as secretary.* This building is forty feet by eighty, and has a gallery on three sides and a convenient basement. It was dedicated on Tuesday, April 27, 1841, at three P. M., by Bishop Hedding, who preached on 1 Thess. i, 8, "For from you sounded out the word of the Lord," etc.

For a few years after the new building was occupied nothing of especial interest occurred in its history. Its reports and appointments were :

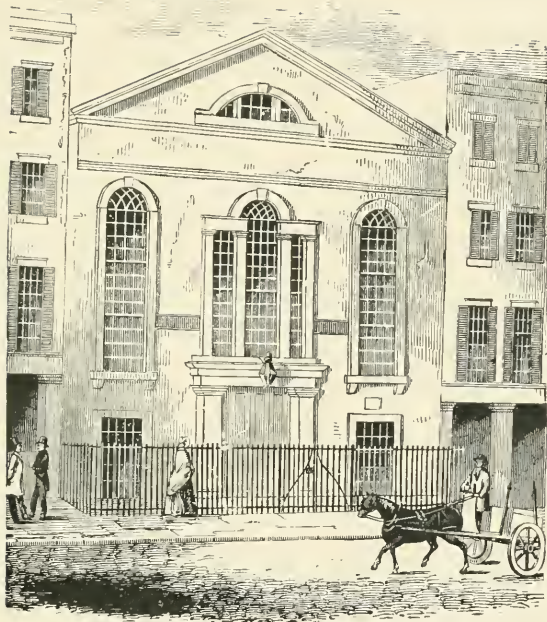
YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1842	377	V. Buck.	1849	333	V. Buck.
1843	419	"	1850	247	G. Brown.
1844	373	A. Rogers.	1851	275	"
1845	388	"	1852	217	W. K. Stopford. §
1846	347	E. Crawford. †	1853	189	To be supplied.
1847	353	"	1854	167	G. S. Hare.
1848	327	V. Buck. ‡			

* *Christian Advocate*, vol. xv, p. 27.

† Mr. Crawford was born in the old John Street parsonage about thirty-five years before.

‡ This year the old New York Conference was divided, and John Street was thenceforth in the New York East Conference.

§ Mr. Stopford died on the 25th of June, 1852. Hiram Mattison, a superannuated member of the Black River Conference, supplied during the rest of the year and the whole of the next.



THIRD JOHN STREET CHURCH.

But about this time a very warm and unfortunate controversy arose. A majority of the board of trustees took action for the sale of the property and the use of the proceeds to erect a new house in the neighborhood of Madison Square. It was argued that the membership and congregation were small; that many of them lived at a distance and could be better accommodated elsewhere; that the current expenses were not met, and that, the property being valuable, its proceeds could be better employed for the work in some other locality. The first three of these statements were undoubtedly correct, and the last had sufficient foundation to entitle it to attention. But on the other side it was urged that a church was still needed in that section of the city, that it could be sustained, that it was entitled to the help of the members of the Methodist Episcopal Church not only in New York city but throughout the whole connection, and that, being the site of the first Methodist Episcopal church edifice on the continent, it should be preserved. The other party replied that it was not the spot where Methodist preaching began in this country; that the rigging-loft and Embury's own house preceded it, and that a portion of the property (a lot on each side of the present building) had already been sold; and that no sentimental attachment or reverence for the locality ought to interfere with such use of the property as would most tend to the glory of God and the salvation of men. On the other hand was the fact, not made as prominent, however, as it deserved to be, that in the erection of the present building appeals had been made for aid from the whole Church, not only in New York, but in Philadelphia, Baltimore, and elsewhere, on the plea that the property was to be preserved perpetually as a place of Methodist worship.* This

*See p. 280.

made it seem almost like a breach of faith to sell it and apply the proceeds to the erection of a building elsewhere.

The controversy was a protracted and painful one. A decision of one of the bishops in favor of the up-town party, though no doubt honestly given, proved to be unfortunate; the down-town membership, male and female, literally intrenched themselves in the building to hold it against all assaults. The result was that the property in John Street was not sold, and remains now, and there is reason to hope ever will remain, a place of worship for "the people called Methodists." In the conflict, however, the Church lost more than \$20,000,* and was left in an embarrassed condition. In 1866, by the aid of Bishop Janes, \$13,000 was raised to pay off indebtedness, and the property was conveyed to a new corporation under a special charter passed in the same year. The corporate title is "The First Methodist Episcopal Centennial Church in the City of New York." No sale of the property can be made without consent of the General Conference and the Supreme Court of New York. The trustees are elected by the General Conference, a majority of them being connected with the John Street Society, and are subject to the direction of the General Conference.

In 1855 the Minutes report 146 members and "John Street, to be supplied." Rev. N. Tibbals was the supply. At the Conference of 1856, 134 members were reported; but in the list of appointments of the New York East Conference for that year the name of this old church is not to be found. In the Minutes of the New York Conference, however, we have "First Methodist Episcopal Church, George S. Hare," this being evidently the name of the new organization; and in the Minutes of the New York East Conference we read,

* C. Shaffer, Esq., in *Christian Advocate*, vol. ix, p. 731.

"South New York Mission, V. Buck." But in 1857 this disappears, and we have "John Street" again, with Charles E. Harris as pastor,* but no report of members either of that or of the "South New York Mission," but the "First Methodist Episcopal Church" in the New York Conference reports 138 members, and is left to be supplied; it also reports a church worth \$40,000.† In 1858, however, the "First Methodist Episcopal Church" disappears finally from the Minutes of the New York Conference, and in those of the New York East, John Street reports 116 members, a church property valued at \$40,000, and Charles E. Harris again as preacher. In 1859 he reported 112 members, and a church worth \$22,000. Since then the record runs:

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1859	112	E. L. Janes.	1875	171	N. G. Cheney.
1860	130	"	1876	180	M. L. Scudder.
1861	147	W. H. Milburn.	1877	118	B. T. Abbott.
1862	170	"	1878	186	"
1863	167	J. M. Carrol.	1879	201	"
1864	124	S. C. Keeler.	1880	209	L. S. Weed.
1865	131	R. C. Putney.	1881	199	C. C. Lasby.
1866	136	To be supplied.‡	1882	219	"
1867	150	"	1883	234	A. B. Sanford.
1868	117	"	1884	203	"
1869	137	W. P. Corbit.	1885	235	"
1870	92	L. S. Weed.	1886	171	J. L. Peck.
1871	110	"	1887	170	"
1872	164	"	1888	164	W. W. Bowdish.
1873	138	N. G. Cheney.	1889	235	"
1874	155	"	1890	230	"

The church is valued at \$50,000. No parsonage and no debt. Pastor's total salary (including rent), \$2,000. Other collections, \$758.§ Current expenses, \$1,400. The Sunday-school numbers 154.

* Mr. Harris had been supplying the charge during most of the previous year.

† Evidently the John Street property.

‡ W. H. De Puy, a member of the Genesee Conference and assistant editor of *The Christian Advocate*, was the supply.

§ This total is from the Minutes of 1890, and here and in all other

Scarcely a week passes in which there are not visitors, some from distant parts of our own country and other lands,* who not unfrequently leave a substantial token of their interest in a contribution to its funds. That these are needed it is hardly necessary to say, as the society has to make every effort to meet expenses. But it is doing a good work, and now, after more than one hundred and twenty years, the old cradle bids fair to be preserved until the end of time. Except Trinity and St. Paul's it is the only Protestant church edifice below Chambers Street, and although the region is principally occupied for business purposes there is still considerable population. There are a number of large buildings which are in the charge of persons of intelligence, many of whom, with their families, are not inclined to attend ritualistic services, and John Street furnishes such opportunities as meet their desires. If the church were properly equipped and endowed,† it is believed that its future history would equal if not excel the past. Surely Methodism in the United States is able to supply the means for this, and most certainly it ought to do so.

The anniversary of the original dedication is celebrated every year on the last Sunday in October. The old clock, *said* to be a gift from Mr. Wesley, still ticks in the basement, and the altar-rail and desk in the

cases includes the sum for bishops, presiding elders, Conference claimants, and all collections for benevolent purposes, but not those for debt, repairs, and miscellaneous objects. The current expenses are for sexton, fuel, light, etc.

* A book is kept in which these visitors are requested to enter their names. Many fail to do so, but from the time when the Rev. W. W. Bowdish came to the charge (April, 1888) until the last of October, 1889, 864 wrote their names.

† In 1872 an endowment fund was inaugurated by Rev. L. S. Weed; but it has not yet reached the amount necessary to make it available.

lecture-room were in the audience-room of the second church.* There are also monumental tablets to John Summerfield, Philip Embury, Barbara Hick, Bishop Asbury, Joseph Smith, Mrs. Maria Harper (wife of James Harper), Rev. Elijah Crawford, Rev. W. K. Stopford, and Rev. L. S. Weed (former pastors), and Bishops Janes and Harris (resident bishops in New York at the time of their death).

The baptismal-bowl bears an inscription stating that it was a gift from Thomas Carpenter in 1799, and the vessels for communion wine are inscribed, "For the use of the Methodist Episcopal Church in John Street, 1818," the year of the erection of the second church.

FORSYTH STREET.

(*Second Street—Bowery Church.*)

From 1832 to 1837 Forsyth Street Church was part of the New York East Circuit, and the preachers residing there were, 1832-3, D. Ostrander; 1834-5, S. Cochran; 1836, D. Smith. In 1837 the circuit was divided into separate charges, and D. Smith remained in Forsyth Street.

Early in this period a new church edifice was erected.† The last sermon in the old building (probably early in 1833) was from the text, "Lord, it is good for us to be here," and in the prayer-meeting which followed six conversions took place.‡ The corner-stone of the new

* It has been said that they were built by Embury in the first church; but this is believed to be an error. See p. 85.

† There seems to be an idea that this was a partial rebuilding of the old one. But this is an error; the building was new, though some of the old material was probably used.

‡ *Christian Advocate*, vol. vii, p. 129.

edifice was laid in April, 1833, Bishop Hedding giving an address.* The dedication was in October. The venerable Thomas Morrell, through whose efforts the first church was built, and who preached its dedication sermon, was invited to officiate, but, being too feeble, Daniel Ostrander delivered the opening discourse, taking as his text 1 Cor. iii, 9.

The building was one of the largest owned by the denomination in the city at that time. It was a little longer than that recently erected in Greene Street, but not quite as wide, and nearly after the same model. It cost about \$20,000.† In 1837, therefore, with a church edifice nearly new, and a membership, as reported in 1838, of 914, Forsyth Street began its independent history. A revival in the early part of 1838 resulted in the conversion of more than one hundred.‡ Daniel Smith, as we have seen, was the pastor; his successors and the reports they made are given below :

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1838	914	J. Lindsay.	1851	417	R. Jessop.
1839	854	"	1852	418	J. B. Wakeley.
1840	853	John Crawford, 2d.	1853	342	"
1841	936	"	1854	370	W. H. Norris.
1842	1,070§	H. Bangs.	1855	326	"
1843	980	"	1856	342	R. M. Hatfield.
1844	828	S. Washburn.	1857	360	"
1845	655	"	1858	390	T. H. Burch.
1846	622	J. B. Stratten.	1859	394	"
1847	535	"	1860	361	J. Miley.
1848	575 ||	J. W. B. Wood.	1861	265	"
1849	523	"	1862	252	J. Pegg, Jr.
1850	502	R. Jessop.	1863	245	"

* *Christian Advocate*, vol. vii, p. 139. Trustees' minutes, April 17, 1833.

† Greenleaf's *History of the Churches of New York*.

‡ *Christian Advocate*, vol. xii, p. 106.

§ The largest membership in the city at the time.

|| Ninety-four were converted in a revival in the early part of 1848. *Christian Advocate*, vol. xxiii, p. 38.

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1864	243	G. A. Hubbell.	1878	99	R. S. Putney.
1865	206	"	1879	86	A. C. Morehouse.
1866	247	F. Brown.	1880	146	"
1867	264	"	1881	138	"
1868	280	"	1882	107	"
1869	288	J. A. Roche.	1883	180	"
1870	189	"	1884	189	W. W. Gillies.
1871	170	G. Stillman.	1885	154	"
1872	147	J. W. Barnhart.	1886	73	J. A. Roche.
1873	182	"	1887	75	"
1874	162	"	1888	82	"
1875	161	J. B. Merwin.	1889	72	T. Stephenson.
1876	105	A. Graham.	1890	70	W. H. Lawrence.
1877	84	N. Hubbell.			

From more than one thousand nearly fifty years ago the membership has, therefore, gone down to less than one hundred. Of course, the large church edifice became a burden, and during Mr. Barnhart's term of service it was thought advisable to make such changes in the property as would adapt it to the change of circumstances. About two thirds of the front portion was taken down, and tenement houses erected in its place; the remaining one third was left as a place of worship, the seating being changed. But unfortunately the tenements did not rent to advantage, and the society found its burdens increased. There had been a surplus of \$8,000, but now there was a debt of some \$70,000.* But this has been reduced, and when it is extinguished the proceeds of the property can be used for the work in the neighborhood. The trustees are elected by the New York East Conference. The whole property, including the tenement houses, is valued at \$125,000. Debt, \$7,000. Total salary, \$1,200. Other collections, \$130. Current expenses, \$500. Sunday-school, 140.

*The prospects of this church have very much improved now (January, 1892). The membership has increased fifty per cent., the collections have nearly doubled, the debt is less than \$3,000, and the preacher's salary \$2,000.

DUANE CHURCH.

(*North Church—North River Church—Hudson Church—Duane Street Church.*)

Duane Street became part of the West Circuit, and S. Landon was the resident preacher. He was succeeded in 1833 by C. W. Carpenter, in 1834-5 by D. De Vinne, and in 1836-7 by J. Z. Nichols. In 1838, when it became a separate charge, \$8,800 was its share of the debt, and M. Richardson was appointed pastor. The building in which the congregation was worshipping was the oldest Methodist Church edifice in the city. Though improved in some respects it still retained a somewhat antiquated aspect. A number of the members were of French ancestry, descendants of the Huguenot settlers of Staten Island and Westchester County, and some were from the island of Guernsey. The attendance, though not equal to what it had been, was still good, and its social meetings were of a lively character. From the Minutes we get the following items as to its pastors and membership:

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1838	—	M. Richardson.	1857	322	B. M. Adams.
1839	427	"	1858	314	"
1840	457	S. D. Ferguson.	1859	284	M. D'C. Crawford.
1841	401	S. Luckey.	1860	215	T. B. Smith.
1842	436	S. Vandusen.	1861	265	"
1843	603	J. Law.	1862	245	Z. N. Lewis.
1844	607	"	1863	178	J. Parker.
1845	601	J. Poisal.	1864	215	"
1846	627	"	1865	210	"
1847	512	L. M. Vincent.	1866	277	T. B. Smith.
1848	554	"	1867	230	"
1849	490	O. V. Amerman.	1868	270	A. McLean.
1850	460	"	1869	317	"
1851	402	R. A. Chalker.	1870	302	"
1852	381	"	1871	332	J. G. Oakley.
1853	372	Z. N. Lewis.	1872	275	"
1854	350	"	1873	280	"
1855	310	L. H. King.	1874	220	
1856	295	"			

At the Conference of 1874 Duane Church and Greene Street were united under the charge of E. S. Osbon, and so continued in 1875 under J. A. Edmonds. In 1876, however, the union ceased, and C. M. Eggleston was appointed to Duane Church.

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1876	—	C. M. Eggleston.	1884	207	J. Rowe.
1877	155	"	1885	109	S. Lowther.
1878	135	J. W. Ackerly.	1886	104	"
1879	158	"	1887	107	"
1880	135	"	1888	100	J. J. Dean.
1881	137	G. W. Terbush.	1889	92	"
1882	171	J. Rowe.	1890	84	F. Hamlin.
1883	196	"			

This church, like all others in the lower part of the city, found its congregation decreasing, and in the early part of 1863 the property was sold. On April 19, during the session of the New York Conference, what were expected to be the closing services were held, Rev. J. Z. Nichols and others officiating. At that Conference Rev. John Parker was appointed to the charge, and, no arrangements having yet been made for a place of worship, the use of the old building was obtained for another Lord's day. Accordingly, Mr. Parker began his labors in that house, and thus preached the last sermon in it on Sunday evening, April 26, 1863. Part of a dwelling-house in Hudson Street, opposite what was then St. John's Park (now the Hudson River R. R. Depot), was hired, and there the services were held until the new building was prepared.

The sale of the property was made under unfavorable circumstances, and was believed to be at less than its real value, although this may be a question. It brought \$56,500,* and after paying assessments and about \$5,000 for removing and re-interring the dead from its vaults

* Letter of Mr. S. L. Russell, in *Christian Advocate*, vol. lx, pp. 848, signed "A Member of the Duane Church."

there was only about \$25,000 left for new property; of this \$19,000 was paid for land on which stood two stores in Hudson Street, near Spring, leaving only \$6,000 for the building. This cost about \$33,000, the balance being provided for before the dedication. Rev. J. McClintock, D.D., preached the sermon on the words, "God is love." *

The "Duane Church," as it is now called, has property valued at \$30,000. No debt, no parsonage. Salary, \$800; rent, \$420. Other collections, \$231. Current expenses, \$450. Sunday-school, 75.

* Letter of Rev. J. Parker.

CHAPTER XXV.

CHURCHES: SEVENTH STREET—BEDFORD STREET—
ALLEN STREET MEMORIAL—WILLETT STREET.

SEVENTH STREET.

(*Two-Mile Stone—Bowery Village.*)

As has already been stated,* in 1795 a small building for a school-house and place of worship was erected at Two-Mile Stone, or Bowery Village. This stood on the south side of Nicholas William Street, which ran diagonally across the block between Seventh and Eighth Streets and Second and Third Avenues, parallel with the present Stuyvesant Street. When the second John Street Church was built (1817) some of the material of the old building was used in a church which stood by the side of the school-house.† About 1830 this last building was removed a short distance, but after a few years the owners of the adjoining property offered a gift of lots on Seventh Street, if the church would remove again. This offer was accepted, and on Thursday, September 26, 1836, the corner-stone of the new building was laid, Rev. John Kennaday preaching on Psa. cxviii, 22, and on Thursday, June 22, 1837, the dedication took place. Rev. N. Levings preached in the afternoon on Psa. lxxxix, 15, and Rev. F. Hodgson in the evening on 2 Chron. vi, 18.‡

The building is a substantial brick edifice seventy-two by fifty-four feet, and cost \$17,500, and is still occupied

* See p. 155. † See p. 205. ‡ *Christian Advocate*, vol. xi, p. 179.

by the congregation. The resident preachers while it was part of the East Circuit were: 1832-3, P. Chamberlin; 1834-5, N. Bigelow; 1836, S. Merwin. In 1837 it became a separate charge and its pastors and statistics from that time were:

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1837	—	R. Gilbert.	1864	556	F. Bottome.
1838	161	"	1865	512	"
1839	211	J. Trippett.	1866	516	G. W. Woodruff.
1840	252	"	1867	470	"
1841	219	J. B. Wakeley.	1868	440	"
1842	250	"	1869	440	H. Cooke. †
1843	280	A. M. Osbon.	1870	310	C. Backman.
1844	308	"	1871	343	"
1845	311	G. N. Smith.*	1872	350	J. Parker, 2d.
1846	371	D. Smith.	1873	420	"
1847	381	"	1874	335	W. P. Corbit.
1848	400	N. Mead.	1875	260	J. S. Willis.
1849	408	B. Creagh.	1876	216	"
1850	363	"	1877	184	"
1851	377	M. L. Scudder.	1878	160	J. L. Gilder.
1852	380	"	1879	170	C. S. Williams.
1853	421	J. M. Reid.	1880	198	"
1854	379	"	1881	121	J. H. Lightbourne.
1855	408	B. Pillsbury.	1882	100	"
1856	417	"	1883	115	"
1857	412	C. Fletcher.	1884	125	A. C. Morehouse.
1858	495	"	1885	209	"
1859	394	F. S. De Hass.	1886	204	"
1860	494	"	1887	198	W. A. Layton.
1861	613	J. Floy.	1888	235	"
1862	496	"	1889	218	"
1863	503	F. Bottome.	1890	167	"

The membership of this church, as will be perceived, has never been as large as that of some others, and of late years has diminished. It is now a "down-town" church.

Church, \$55,000. Parsonage, \$10,000. No debt. Salary, \$1,500. Rent, \$800. Other collections, \$377. Current expenses, \$800. Sunday-school, 250.

* Mr. Smith died October 15, 1845, and his place was supplied by L. H. King.

† Mr. Cooke withdrew during the year, and C. Backman supplied.

BEDFORD STREET.

(Greenwich Village.)

When Bedford Street became part of the West Circuit, C. Prindle had already been resident preacher there for one year, and he continued a second. He was followed in 1833-4 by J. C. Green; in 1835-6 L. Mead was pastor; and in 1837 A. S. Francis, who was also pastor for the first year of its independent career.* Since then the reports and appointments have been:

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1839	901	P. Rice.	1865	740	S. D. Brown.
1840	750	"	1866	762	"
1841	800	B. Griffin.	1867	714	"
1842	900	"	1868	740	J. E. Cookman.
1843	1,197	L. C. Cheney.	1869	1,049	"
1844	1,108	"	1870	1,125	"
1845	1,057	J. Seys.	1871	1,110	W. H. Ferris.
1846	915	"	1872	980	"
1847	768	O. V. Amerman.	1873	990	"
1848	776	"	1874	900	G. H. Gregory.
1849	783	S. Van Deusen.	1875	860	"
1850	985	"	1876	925	"
1851	905	A. Lee.	1877	871	E. S. Osbon.
1852	875	D. L. Marks.	1878	891	"
1853	960	"	1879	673	G. Van Alstyne.
1854	930	W. C. Smith.	1880	783	"
1855	840	"	1881	833	"
1856	760	J. Z. Nichols.	1882	929	W. McK. Darwood.
1857	717	"	1883	576	"
1858	816	To be supplied. †	1884	592	"
1859	932	J. P. Newman.	1885	651	J. E. Cookman.
1860	1,002	J. Poisal.	1886	629	"
1861	875	" ‡	1887	627	"
1862	728	J. B. Hagany.	1888	728	J. S. Chadwick. §
1863	671	"	1889	663	J. J. Reed.
1864	785	J. W. Lindsay.	1890	552	"

* Its share of the debt was \$6,300. † The supply was J. P. Newman.

‡ Mr. Poisal resigned during his second year because of his sympathy with the South.

§ Mr. Chadwick resigned during the year, and became Assistant Corresponding Secretary of the Freedmen's Aid and Southern Education Society.

During the term of Rev. P. Rice he preached the last sermon in the old building on Isa. xlix, 20. The cornerstone of the new edifice was laid on Saturday, June 6, 1840, Rev. Robert Newton, of the Wesleyan Conference (Eng.), preaching on Psa. xxvi, 8. In the interval the congregation met in a hall on the south-east corner of Hudson and Grove Streets, and on November 19 the new house was dedicated, Bishop Hedding preaching in the afternoon. Its cost was \$20,000. In 1866 a two-story building was put up on the north-east corner of the property, the first floor being prepared for the infant-class and the second for class-rooms. This cost \$2,500. A parsonage was purchased in 1874.

The building is of brick, with a basement, above ground, and is valued at \$60,000; the parsonage, \$12,000. Debt, \$800. Salary, \$2,500. Rent, \$1,000. Other collections, \$2,540. Current expenses, \$3,000. Sunday-school, 371.

ALLEN STREET MEMORIAL.

(*Fourth Street—Allen Street.*)

When the New York East Circuit was set off Allen Street was enjoying the fruits of its great revival. Bradley Sillick was the resident preacher. Laban Clark followed in 1833-4, and J. Kennaday in 1835-6. During the latter year a new church was built. On Tuesday evening, August 9, 1836, Rev. John Kennaday preached the last sermon in the old building on Neh. ii, 18.* The new house was dedicated on Thursday, February 9, 1837, when Rev. W. Fisk preached on Hag. ii, 9. The building was of brick, 74 feet by 62.† When, therefore, in 1837, Allen Street began its independent

* See p. 182.

† *Christian Advocate*, vol. xi, p. 102. A paper found among the old records of Allen Street gives the following items: Allen

history, it was with a new edifice, and no Methodist church in the city had a more able and zealous band of laborers. It included Nicholas Schureman, Samuel Halstead, Schureman Halstead, Dr. W. C. Palmer, Henry Moore, Samuel Martin, Joshua Martin, Andrew C. Wheeler, Francis M. Godine, Samuel Patterson, William Miller, and others of great ability.

Its pastors and membership during the succeeding years were:

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1837	—	J. B. Stratten.	1864	680	J. A. Roche.
1838	661	"	1865	625	"
1839	762	J. L. Gilder.	1866	570	L. S. Weed.
1840	1,005	"	1867	520	"
1841	1,012	J. Poisal.	1868	476	"
1842	1,050	"	1869	460	G. L. Taylor.
1843	1,225	R. Seney.	1870	479	W. McAllister.
1844	945	"	1871	516	"
1845	955	L. M. Vincent.	1872	485	"
1846	916	"	1873	515	W. D. Thompson.
1847	968	B. Creagh.	1874	308	"
1848	825	"	1875	250	C. E. Harris.
1849	732	S. S. Strong.	1876	367	"
1850	750	"	1877	299	G. W. Woodruff.
1851	722	C. H. Whitecar.	1878	303	"
1852	720	"	1879	262	C. P. Corner.
1853	610	M. L. Scudder.	1880	202	R. C. Putney.
1854	536	"	1881	224	"
1855	436	H. Bangs.	1882	191	J. Stansbury.
1856	625	"	1883	257	"
1857	504	J. A. Roche.	1884	253	"
1858	664	"	1885	227	S. H. Smith.
1859	660	T. G. Osborne.	1886	161	"
1860	591	"	1887	134	C. M. Pegg.
1861	641	S. H. Smith.	1888	136	"
1862	694	"	1889*	174	I. M. Foster.
1863	729	J. A. Roche.	1890	114	"

Street was organized as a separate church July 5, 1836. It received as its share of the property four lots and the church and parsonage and one fifth of the burial-ground corner of First Street and Second Avenue, and of the property and burial-ground at Williamsburg, L. I. It assumed as its portion of the debt \$4,535 21. The new church and two houses cost \$26,885 78.

* Name changed to Allen Street Memorial.

The change in the character of the population in the neighborhood had greatly reduced the congregation, and the trains on the elevated road in front were a serious annoyance, and on April 29, 1888, the last services were held in the building. Bishop Foss preached in the morning and Rev. M. D'C. Crawford, formerly a member of the society there, in the evening.* The property was sold for a Jewish synagogue. The society has been consolidated with that of Attorney Street, and a Jewish synagogue on Rivington Street, between Ludlow and Orchard Streets, has been purchased and reconstructed by the City Church Extension Society. The old name will be kept in recollection in the new title, which will be "The Allen Street Memorial."

The property is valued at \$108,000. Debt, \$8,000. Salary, \$1,160. Rent, \$900. Other collections, \$104. Current expenses, \$900. Sunday-school, 329.

WILLETT STREET.

(*Mission House.*)

In the minutes of the leaders' meeting of June 16, 1813, among the appointments for prayer-meetings is one apparently new, at the house of James Woods. This, we are told,† was in Lewis Street, between Grand and Broome Streets, a part of the city then very thinly settled, and not generally graded. In a short time the rooms and stair-way and hall of the dwelling became crowded, and in the early part of 1819 a school-room was rented in Broome Street, near Lewis, and regular preaching was begun. Not long before March, 1820,‡

* *Christian Advocate*, vol. lxiii, p. 301.

† Paper of W. G. Boggs.

‡ Trustees' minutes of date.

the trustees had bought four lots at Mount Pitt, but the debt incurred in the building of John Street and Bowery Village, together with the embarrassment in business at the time, led the board to hesitate. Just then the Presbyterian Missionary Board had erected a house on Broome Street, but the mission not meeting with much success they proposed to lease it to the Methodist Episcopal Church. This offer was accepted in May, 1819, and the building known as the Mission House was immediately filled to overflowing. It was occupied for about six years, and in 1823 a very gracious work began and continued for several years. On October 16, 1825, the corner-stone of the new building was laid on the site in Willett Street between Grand and Broome Streets, bought in 1819, and on May 7, 1826, the dedication took place, Bishop McKendree preaching in the morning, Bishop Hedding in the afternoon, and Bishop Soule in the evening. The house was of stone, stuccoed, seventy-two by fifty-four feet, with a basement more above ground than any of the other Methodist Episcopal churches in the city at that time. The pulpit, like that of John Street, was between the doors. The good work continued, and by the close of the year more than one hundred had been received on trial. Before the Conference of 1827 there were twelve classes and five hundred and forty members.*

When, in 1832, the city was divided into two circuits, B. Griffin was the resident preacher in Willett Street. He returned in 1833, and was followed in 1834-35 by J. Young, and in 1836, by S. Remington. During that year it became, like the other churches on the East Circuit, an independent charge. It received, in the division of the property, its church building, valued at

* L. Clark, in *Methodist Magazine* of 1827, p. 126. Paper of W. G. Boggs.

\$22,000, its parsonage at \$4,500, a mortgage of \$3,000 on property in Williamsburg (Brooklyn, E. D.), and in cash \$496 50. It had also an interest in the burying-ground, estimated to be worth \$2,500—in all \$32,496 50. It assumed as its share of the debt \$6,783 50, so that it started with a net property of \$25,713.*

The appointments and reports have been:

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1837	—	S. Remington.	1864	517	C. Kelsey.
1838	736	N. Kellogg.	1865	445	"
1839	741	"	1866	517	"
1840	612	M. Richardson.	1867	440	J. W. Horne.
1841	570	"	1868	448	"
1842	830	P. C. Oakley.	1869	510	"
1843	933	"	1870	375	J. S. Haugh.
1844	700	P. Rice.	1871	319	"
1845	664	"	1872	386	G. Taylor.
1846	631	B. Goodsell.	1873	327	"
1847	576	"	1874	343	J. V. Saunders.
1848	639	J. G. Smith.	1875	360	"
1849	675	"	1876	378	To be supplied.†
1850	606	W. K. Stopford.	1877	390	J. E. Searles.
1851	638	"	1878	465	"
1852	516	H. F. Pease.	1879	450	J. S. Stansbury.
1853	513	"	1880	450	"
1854	475	J. E. Searles.	1881	344	"
1855	454	"	1882	331	J. E. Searles.
1856	459	W. McAllister.	1883	288	"
1857	521	"	1884	270	"
1858	576	C. Kelsey.	1885	289	W. H. Boole.
1859	575	"	1886	333	"
1860	562	J. E. Searles.	1887	287	"
1861	615	"	1888	No rep't.	M. F. Compton.
1862	650	W. McAllister.	1889	312	"
1863	635	"	1890	304	"

This church has been favored with frequent revivals, and has been the scene of many interesting incidents. In 1827 Rev. V. Buck preached on the general judgment, and at the close of the sermon, when the invitation was given to come to the altar, the whole congregation seemed to be on their feet. The altar was soon crowded, and a gracious revival followed, among the subjects of

* Record at Willett Street.

† The supply was J. E. Searles.

which was Rev. O. G. Hedstrom.* One Sunday afternoon Rev. G. Coles took for his text, "Give attendance to reading" (1 Tim. iv, 13). After telling the people what books were best adapted to the old and to the young, to the married and to the unmarried, to the impulsive and to the phlegmatic, he added, "These books can all be bought at the Book Room," and closed with the benediction.†

The singing was for many years conducted by Joseph Johnson, who sat in the body of the church. The state of his mind could always be known by his singing. If he was in a happy frame it would be so fast that it was difficult to keep up with him; but if not, it would be so slow that it was equally difficult to drag along at the same pace. A choir was at length introduced, and on a Sunday morning not long after its appearance the presiding elder (D. Ostrander) occupied the pulpit. He gave out the hymn and the chorister began to play on a bass-viol. "Who brought that fiddle into the church?" shouted the elder; "take it right out!" And he would not preach until it was removed.‡

The society still occupies the building erected in 1826, and which is the oldest Methodist church edifice in the city. With the exception of the removal of the pulpit from between the doors to the other end, and various improvements from time to time, it remains substantially the same as when erected.

Church, \$60,000. Parsonage, \$9,000. No debt. Salary, \$1,500. Rent, \$600. Other collections, \$624. Current expenses, \$1,450. Sunday-school, 250.

* A sermon by Rev. D. Ostrander on Rev. iii, 20, produced a similar effect. Paper of Rev. S. W. King.

† Paper of W. G. Boggs.

‡ *Ibid.*

CHAPTER XXVI.

CHURCHES: HARLEM MISSION—TWENTY-SEVENTH STREET—SAINT JAMES—FORTY-THIRD STREET—PARK AVENUE.

HARLEM MISSION.

(Twenty-seventh and Forty-first Streets—Manhattan Mission—Harlem and Yorkville.)

BEFORE 1830 more than one half of New York Island was without regular Methodist preaching. Seventh Street (or Bowery Village), on the east side, and Eighteenth Street (or Upper Greenwich), on the west side, were the frontier churches. At the House of Refuge, which stood on what is now Madison Square, there was preaching, it is true, generally by local preachers, attended, no doubt, by some of the inhabitants of the neighborhood, and there are indications of visits to Rose Hill by the stationed preachers of the city. From Twenty-third Street to Harlem River there were no houses of worship of any denomination except two Reformed (Dutch) churches, one at Bloomingdale and one at Harlem, and a few, perhaps four, Protestant Episcopal churches. But as far as Methodism was concerned this region, in which are now some of her largest congregations and most of her finest church edifices, was virtually uncultivated.

In 1830, however, a beginning was made, and the honor of being pioneer in the work fell to Rev. Ira Ferris. School-houses and private houses were occupied for public worship, and before long small churches were erected and preparations made for supplying the

spiritual wants of the multitudes who were soon to occupy the ground. A general account of this field until it became divided into separate charges is necessary, but many particulars will be more appropriately introduced in the history of the several churches.

For about ten years its boundaries remained as at first. Its statistics and preachers were:

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1830	—	Ira Ferris.	1837	No rep't.	D. De Vinne,
1831	68	R. Seaman.			J. Floy.
1832	78	"	1838	162	J. C. Tackaberry,
1833	73	R. Seaman, sup., S. Hueston.*	1839	230	J. C. Tackaberry, S. H. Clark.
1834	77	R. Seaman, sup.	1840	238	E. Osborn.
1835	101	J. Luckey, one to be supplied.	1841	267	
1836	109	J. Luckey, D. De Vinne.			

At the Conference of 1841 the circuit was divided, Twenty-seventh Street and Forty-first Street becoming one charge, and Harlem (including Yorkville) another. The reports for Twenty-seventh and Forty-first Street were:

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1841	—	B. Howe.	1843	227	J. Z. Nichols.
1842	163	J. Z. Nichols.			

In 1844 Twenty-seventh Street had 210 members, and Forty-first Street had 65 members. At the Conference of 1844 the charges separated, E. Andrews being appointed to Twenty-seventh Street and W. B. Hoyt to Forty-first Street.

In 1841 Harlem received S. U. Fisher. We have also the name Manhattan Mission, which it is believed included Yorkville and Manhattanville. To this R. Seaman is appointed as supernumerary. In 1842 the Minutes read,

* Mr. Hueston did not enter on the work. He was an officer in the navy and could not get his discharge. Dr. W. Booth seems to have supplied. See trustees' minutes, Sept. 18, 1833.

“Harlem German Miss. 71.” Whether this was the report of the German work or of the Harlem society it is impossible to tell. We have also, “Manhattan Miss. 25.” In 1842 it is, “Harlem and Yorkville, R. Seaman.”

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1843	123	R. Seaman, sup., S. A. Seaman.	1844	113	—

At this Conference of 1844 Harlem and Yorkville became separate charges.

Other Methodist organizations which have come in on this territory had no connection with the old Harlem Mission. Sixty years have passed and there are now on this ground twenty-three churches (not including the German work), with a membership of nearly 7,500 and a property of more than two millions of dollars (churches, \$1,881,000; parsonages, \$233,000). Such results the writer *knows* were not anticipated by those who at first toiled and sacrificed in this field.

TWENTY-SEVENTH STREET.

(*Rose Hill.*)

About 1823 a Sunday-school had been organized in the neighborhood of Rose Hill, under the care of the New York Female Union Society. In 1827, by which time it seems to have come under Methodist control, it met at a school-house belonging to Mr. Benjamin Disbrow, on the south side of Twenty-eighth Street, between Third and Lexington Avenues. Here also there was preaching occasionally, generally by local preachers, though sometimes the stationed preachers of the city officiated.* When the first class was formed is uncertain. One statement is that it was in May, 1827; an-

* In the stewards' accounts of April, 1829 (book 15), Rose Hill is credited with a quarterly collection of \$4 46, and there are also reports of three sacramental collections in the same year.

other witness (Thomas Vaughn) says it was organized by Thomas Burch in the fall of 1828, and Rev. S. Luckey assigns it to November, 1829. Benjamin Disbrow appears to have been the first leader, but was soon succeeded by Thomas Vaughn. When Ira Ferris, the first preacher appointed to the Harlem Mission, came to his work in 1830 this was the only class he found.*

During the ministry of Rev. John Luckey a small church was put up across the rear of two lots on the south side of Twenty-seventh Street, a little east of Third Avenue, costing about \$2,000. It was opened in May, 1836, with a sermon by Rev. J. Kennaday, followed by one from Rev. J. C. Tackaberry.

As already stated, at the Conference of 1841 Twenty-seventh Street and Forty-first Street were set off as a self-sustaining charge.†

In 1842 three lots on the north side of Twenty-seventh Street, between Second and Third Avenues, were bought for \$2,700, and on Monday, August 15, the corner-stone of a new building was laid by Dr. N. Bangs, after a sermon by Rev. J. Poisal, on 2 Cor. ii, 14. On January 20, 1843, it was dedicated by Dr. Bangs. Rev. S. Olin, D.D., recently returned from Europe, preached at 2:30 P. M., on 1 Cor. i, 22-25. Rev. J. Dempster, D.D., officiated in the evening, and Dr. Bangs, Rev. J. Sewell, and Rev. J. B. Wakeley on the following Sunday. The building was 48 by 60 feet, and cost, exclusive of the ground, but including the parsonage, about \$7,000. But on Saturday night, November 19, 1848, during the ministry of Rev. J. B. Stratten, the church and parsonage and public school

* For the appointments and statistics while this society was connected with the Harlem Mission, see Harlem Mission.

† For the appointments and statistics for the time they were together, see Harlem Mission.

and other buildings in the neighborhood, and also the old church on the other side of the street, were burned to the ground.* On June 7, 1849, however, a new edifice was dedicated by Bishop Janes. He preached at three P. M. on 1 Chron. xvi, 29. J. B. Wakeley preached in the evening, and on the following Sunday Dr. N. Bangs, Rev. D. W. Clark, and Rev. E. E. Griswold.

This last building, which is still occupied by the congregation, is of brick, 50 feet by 75, with a basement nearly above ground. The cost of rebuilding the church and parsonage was about \$11,000. The following are the statistics and pastors:

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1844	210	E. Andrews.†	1867	487	C. B. Sing.
1845	209	D. Curry.	1868	460	"
1846	211	S. C. Perry.	1869	432	"
1847	241	"	1870	414	J. E. Searles.
1848	236	J. B. Stratten.	1871	359	J. Dickinson.
1849	209	"	1872	309	"
1850	310	J. J. Matthias.	1873	287	W. H. Wardell.
1851	385	"	1874	290	"
1852	406	J. Floy.	1875	251	W. W. Clark.
1853	405	"	1876	300	"
1854	410	D. Curry and V. Buck.‡	1877	305	"
1855	394	G. Taylor.	1878	300	C. E. Glover.
1856	312	"	1879	286	"
1857	336	T. G. Osborne.	1880	280	"
1858	708	"	1881	253	J. Dickinson.
1859	553	C. Fletcher.	1882	242	"
1860	571	"	1883	265	C. J. North.
1861	543	W. F. Watkins.	1884	226	"
1862	602	"	1885	273	"
1863	588	S. A. Seaman.	1886	249	M. Y. Bovard.
1864	504	"	1887	262	"
1865	475	"	1888	276	"
1866	503	G. L. Thompson.	1889	275	B. F. Kidder.
			1890	286	"

* This and a small frame building in Twenty-fourth Street are the only Methodist Episcopal churches in New York city which have been burned.

† Mr. Andrews was drowned in the summer of 1844. D. Curry supplied.

‡ This appointment includes Thirty-seventh Street, as does also the statistical report for 1855.

This church has been favored with many gracious revivals, that during the ministry of Rev. T. G. Osborne, in the fall of 1857, being probably the most remarkable. For many years the congregation filled the building, but the influx of a foreign population has led to a decrease. But it is still vigorous and successful.

On the wall at the west side of the pulpit is a tablet to the memory of Rev. Amos W. Brown, for many years a local preacher and class-leader. Fifty-three members of this church served in the war of the rebellion, seven of whom laid down their lives in the service. The ladies organized the Rose Hill Soldiers' Aid Society, which did good service in providing for the inmates of the military hospitals. For many years also teachers from this church conducted the Sunday-school at the Colored Orphan Asylum (Fifth Avenue, between Forty-third and Forty-fourth Streets), until its destruction by the rioters in 1863 caused its removal to a distance too great to permit of their continuing their work.

Church (which has lately been much improved), \$30,000. Parsonage, \$8,000. No debt. Salary, \$1,500. Rent, \$600. Other collections, \$674. Current expenses, \$2,146. Sunday-school, 285.

ST. JAMES.

(Harlem.)

The first place occupied for Methodist preaching at Harlem was the house of Mr. John James, in 125th Street, between Third and Lexington Avenues.* Thence

* For this and many other particulars see *History of St. James, Harlem*, by W. B. Silber, LL.D. Mr. James was for many years a class-leader and trustee of the Harlem church, and his widow is still a member of St. James (1890).

the services were removed to the store part of a building on the north-east corner of Third Avenue and 125th Street, and in May, 1831, to the Academy, on 120th Street, between Second and Third Avenues. Prayer-meetings and class-meetings were held at the house of Mrs. Lloyd, near the corner of Third Avenue and 121st Street. On June 4, 1832, trustees were elected,* and soon after eight lots, having on them a house and barn, were purchased of Daniel P. Ingraham, Esq., on 125th and 126th Streets, between Third and Fourth Avenues, for \$2,000. The corner-stone was laid July 18, 1833, Rev. N. Bangs, D.D., preaching on 1 Cor. iii, 10-15, and the dedication took place on Thursday afternoon, December 12, Rev. John Kennaday officiating and taking as his text Col. i, 28. The building was of frame, 45 by 60 feet, with a basement not much below the level of the street, and without galleries.† Its pastors and statistics until it became an altogether separate charge have already been given.‡ Since that period they were as follows :

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1844	—	G. Taylor.	1857	105	J. C. Washburn.
1845	70	M. E. Willing.	1858	245	"
1846	76	S. D. Ferguson, sup.	1859	270	B. M. Adams.
1847	59	"	1860	228	"
1848	132	R. C. Putney.	1861	236	J. B. Wakeley.
1849	135	"	1862	112	"
1850	121	T. Bainbridge.	1863	133	J. E. Cookman.
1851	94	"	1864	227	"
1852	103	A. S. Lakin.	1865	217	J. L. G. McKown.
1853	101	"	1866	230	"
1854	105	J. B. Cocagne.	1867	290	"
1855	95	P. Ward.	1868	272	G. H. Corey.
1856	138	"	1869	262	"

* They were Joseph Smith, Andrew C. Wheeler, Benjamin Disbrow, Isaac Platt, Thomas Vaughn, John Van Wart, and John James.

† It was removed to the south-east corner of 125th Street and Lexington Avenue, where it is occupied as a court-room.

‡ See Harlem Mission.

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1870	268	G. H. Corey.	1881	523	J. M. King.
1871*	254	H. B. Ridgaway.	1882	605	A. D. Vail.
1872	305	"	1883	645	"
1873	331	"	1884	675	"
1874	323	C. D. Foss.	1885	727	H. Baker.
1875	351	"	1886	670	"
1876	386	W. R. Davis.	1887	673	"
1877	406	"	1888	643	O. H. Tiffany.
1878	405	"	1889	720	"
1879	427	J. M. King.	1890	573	J. E. Price.
1880	554	"			

In 1859 it was proposed to enlarge the old building, but the plan was abandoned. In 1869, however, the opening of Lexington Avenue through the property made a removal necessary, and lots were obtained on the corner of Madison Avenue and 126th Street. The corner-stone was laid April 9, 1870, by Bishop Janes ; and on November 13 the chapel was opened with a sermon by the pastor, Rev. G. H. Corey. The dedication took place May 14, 1871, Bishop Janes preaching in the morning on Isa. vi, 1-8, Rev. B. I. Ives in the afternoon on 2 Cor. iv, 4, and Rev. J. P. Newman in the evening on Isa. xxi, 11. The cost of land, building, parsonage, and furnishings was \$123,000, of which \$46,500 had been raised, \$40,000 was to be funded as a debt, and the congregation was asked to contribute \$36,500. Of this \$33,000 was subscribed in the morning, and the rest before the close of the evening services.

The building is a very fine one and well located. It is of brown stone, and has a chapel on 126th Street and a parsonage on Madison Avenue.

Church, \$120,000. Parsonage, \$15,000. Debt, \$31,000. Salary, \$3,600. Rent, \$1,500. Other collections, \$3,969. Current expenses, \$6,532. Sunday-school, 583.

* In 1871 the name was changed to St. James.

FORTY-THIRD STREET.

(*Forty-first Street—Bloomingdale Methodist Episcopal Church.*)

The Rev. Ira Ferris, the first preacher appointed to the Harlem Mission (1830), says, in a letter to the author, that one of the places where he established preaching was at "Brother William R. White's, between the large glass factory and old chemical works on the Eighth Avenue." At the meeting of the board of trustees of the churches of New York city on September 18, 1833, application was made for the use of a building in Forty-third Street on ground lately purchased by them. This was granted, and also on October 2, \$100 was allowed to assist in removing the building and preparing it for public worship. The site selected was on the north side of Forty-first Street, between Broadway and Eighth Avenue, and the congregation occupied the house about January 1, 1835.* Until 1841 the appointment continued to be a part of the Harlem Mission. At that date it was set off with Twenty-seventh Street, and so continued until 1844, when it became an independent charge.

The corner-stone of the present church in Forty-third Street was laid September 26, 1850, after an address by Dr. Kennaday.† The dedication took place on Wednesday, October 1, 1851, Bishop Janes officiating. The building cost \$15,000. It is of brick, with a basement principally above ground. The appointments and membership have been:

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1844	65	W. B. Hoyt.	1850	114	J. W. Macomber.
1845	94	"	1851	155	"
1846	85	E. S. Stout.	1852	163	J. N. Shaffer.
1847	251	"	1853	181	P. L. Hoyt.
1848	248	T. Bainbridge.	1854	216	H. Lounsbury.
1849	137	"	1855	165	"

* *Christian Advocate*, vol. ix, p. 70.

† *Ibid.*, vol. xxv, p. 154.

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1856	248	J. B. Wakeley.	1874	575	W. H. Mickle.
1857	210	"	1875	455	"
1858	267	L. W. Peck.	1876	530	"
1859	320	"	1877	524	G. H. Gregory.
1860	387	A. Davis.	1878	540	"
1861	367	H. J. Fox.	1879	604	"
1862	430	"	1880	587	W. H. Mickle.
1863	418	L. H. King.	1881	622	"
1864	490	"	1882	598	"
1865	525	"	1883	600	M. S. Terry.
1866	650	R. C. Putney.	1884	513	"
1867	460	"	1885	553	J. S. Chadwick.
1868	543	J. P. Hermance.	1886	604	"
1869	521	"	1887	565	"
1870	489	"	1888	598	B. Lane.
1871	471	L. H. King.	1889	575	"
1872	615	"	1890	573	F. L. Wilson.
1873	590	"			

Church, \$70,000. Parsonage, \$15,000. Debt, \$4,000.
 Salary, \$2,500. Rent, \$1,100. Other collections, \$1,972.
 Current expenses, \$1,697. Sunday-school, 480.

PARK AVENUE.

(Yorkville—Eighty-sixth Street.)

Yorkville (or Harlem Heights, as it was frequently called) was, no doubt, one of the first places selected on the Harlem Mission ground as a place for preaching. It would seem, however, that the services had not been regularly kept up, for the Rev. Daniel De Vinne says that shortly after he came on the circuit, in the summer of 1836, "having no place for morning service I procured a vacant room on Third Avenue, nearly opposite Hazard's Tavern (corner of Eighty-fifth Street), over a rum-selling grocery.* The first congregation consisted of five persons."† Afterward, the place of meeting was

* An engraving of Hazard's Tavern can be found in *Valentine's Manual* for 1859.

† Letter of Rev. D. De Vinne in *Forty Years of Methodism in Eighty-sixth Street, New York*, p. 26.

changed to the house of Gilbert Bates, on the corner of Third Avenue and Eighty-fourth Street, and there, it is said, on March 6, 1837, the first election of trustees was held.* The society at Bowery Village being about to erect a new church, offered for sale that which they had been occupying, a small frame edifice, in which some of the material of the original John Street Church had been used. This, which was about 60 feet by 40 feet, was bought for \$350, and at an expense of \$1,400 it was taken down and re-erected in Eighty-sixth Street, between Third and Fourth Avenues. The dedication took place on July 2, 1837, Rev. C. W. Carpenter preaching the first sermon.

Although the purchase and removal and consequent preservation for a time of that historic building is matter of congratulation, yet under the circumstances it proved, at first, unfortunate for the society at Yorkville. While the work was in progress serious business embarrassments arose; property depreciated in value, and money could not be collected. The expansion of the city was also checked, so that the population of the neighborhood did not increase as rapidly as had been expected. But services were kept up, the place retaining its connection with the Harlem Mission until the Conference of 1844. During the preceding winter a revival of unusual depth and power took place, resulting in the conversion of between thirty and forty persons. Its subjects were, many of them, persons of middle age or past the prime of life; one was the keeper of a prominent tavern on Third Avenue, and another a leader in mischievous rioting. The converts were unusually faithful; some of them died in great peace and triumph,

* Rev. D. De Vinne, in *Christian Advocate*, vol. xi, p. 170, gives the date March 1, and Rev. J. M. King says the place was Third Avenue and Eighty-sixth Street (Historical Address at the jubilee services).

and others have been useful in various places. As a result the society asked that the junior preacher should confine his labors to that charge. At the ensuing Conference he was returned, and the charge began its independent existence. From the Minutes we obtain the following reports of members and appointments:

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1844	—	S. A. Seaman.	1868	261	S. D. Brown.
1845	35	W. McK. Bangs.*	1869	248	"
1846	30	A. H. Molyneux.	1870	245	"
1847	46	B. Redford.	1871	255	De Los Lull.
1848	66	B. M. Genung.	1872	318	"
1849	53	B. Silleck.	1873	346	"
1850	64	"	1874	353	A. D. Vail.
1851	48	P. C. Oakley.	1875	376	"
1852	80	"	1876	386	A. J. Palmer.
1853	67	W. G. Browning.	1877	462	"
1854	78	L. B. Andrus.	1878	488	"
1855	73	S. C. Perry.	1879	450	A. D. Vail.
1856	69	"	1880	471	"
1857	94	A. M. Osbon.	1881	546	"
1858†	184	"	1882	602	A. J. Palmer.
1859	186	P. Ward.	1883‡	610	"
1860	230	"	1884	712	"
1861	199	S. D. Brown.	1885	687	J. M. King.
1862	197	H. Lounsbury.	1886	781	"
1863	203	A. M. Osbon.	1887	680	"
1864	185	"	1888	763	J. R. Boyle.
1865	204	J. E. Gorse.	1889	670	"
1866	250	"	1890	638	"
1867	278	"			

In 1858 it became necessary to provide a new building. The work of destruction of the old edifice began on the 2d of August. In uncovering the old timbers it was discovered that some of them bore evidence of having had place in the first John Street

* Mr. Bangs resigned on account of ill health, and A. H. Ferguson, then a local preacher in the city, and since an honored member of the New York Conference, served to the close of the year.

† In 1858 the name was changed to Eighty-sixth Street.

‡ In 1883 the title became Park Avenue.

Church.* On the 30th of January, 1859, the house was dedicated by Bishop Janes. It stood on the site of its predecessor, was of brick, 100 feet by 44, and cost, with the fitting up, about \$9,800. A debt of \$7,000 remained, for the payment of which subscriptions were raised during the second pastorate of Rev. S. D. Brown.

But this building, after all, answered but a temporary purpose. Lots were bought on the corner of Park Avenue and Eighty-sixth Street in April, 1882; plans for a new church were adopted on June 20, the old property was sold in July, and the contracts were made on September 14. Ground had been broken early in August, the corner-stone was laid by Bishop Harris on November 13, and on March 23, 1884, the edifice was dedicated by Bishop Warren. It is of brown-stone, and the whole property, church, chapel, and parsonage, occupies 102 feet on Park Avenue and 108 feet on Eighty-sixth Street. The church is 60 feet by 90, and the chapel 42 feet by 95.

Church, \$150,000. Parsonage, \$25,000. Debt, \$40,000. Salary, \$3,000. Rent, \$1,500. Other collections, \$4,093. Current expenses, \$5,000. Sunday-school, 726.

*They had been shaped and put together in a manner different from what has been usual since the day of Philip Embury. The builder also remarked immediately, "That timber has been in a stone building," and pointed out certain marks of this. He did not know that the first John Street Church was of stone. There was, therefore, as good evidence as could be expected at that time that these were some of the timbers shaped by Philip Embury. Gilbert Constant saw the beams taken from the old John Street Church and placed in the church at Bowery Village, and Rev. D. De Vinne was a witness that those beams were replaced in the building at Eighty-sixth Street.† A piece of this old material is under the spot where the preacher stands in the present Park Avenue Church. Some assistance to the funds for the new church was obtained by the sale of other portions for canes and other purposes.

† *Christian Advocate*, vol. xxxiii, p. 118.

CHAPTER XXVII.

CHURCHES: ASBURY—SECOND STREET—EIGHTEENTH
STREET—CENTRAL—ST. PAUL'S.

ASBURY.

(*Broadway Hall—Greene Street.*)

For several years it had been felt that a Methodist house of worship was needed in what was then about the center of the city, and on December 4, 1820, the trustees voted to occupy the second story of the Wesleyan Seminary (in Crosby Street, between Howard and Grand Streets) as a place of worship, if the preachers would supply it regularly. This arrangement, however, does not seem to have continued long, and in 1824 the room was occupied by the printing-office of the Book Concern. On the 6th of February, 1831, Broadway Hall was opened for religious services, and it is said four persons were awakened at the first meeting.* During the summer land was bought for \$10,000 in Greene Street, between Broome and Spring Streets,† and on

* This building was on the east side of Broadway, between Howard and Grand Streets, No. 444. A view of it will be found in *Valentine's Manual*, 1861, p. 452, and 1865, p. 628. There it bears the name of "Olympic."

† After an agreement had been made to take this property some of the trustees feared that, as a part of the lot was made ground, it might not furnish a sufficiently solid foundation. Another site was therefore bought in Mulberry Street, also between Broome and Spring Streets; but finally it was thought best to return to the plot in Greene Street, and the land in Mulberry Street was sold to the Methodist Book Concern, and was occupied by that establishment for more than fifty years.

the 19th of September the corner-stone of the new building was laid, after a sermon by Rev. S. Merwin.* On the first Sabbath of February, 1832, the lecture-room was occupied, and the audience-room was dedicated on Good Friday, April 20, Rev. N. Bangs, D.D., preaching in the afternoon, on *Psa. cxxxii*, part of verse 14, and Rev. S. Merwin in the evening. On the following Sunday Bishop McKendree preached in the morning, on *Hos. vi, 3*, Rev. B. Waugh in the afternoon, on *Matt. xi, 5* (latter part), and Rev. H. B. Bascom in the evening, on *Matt. xxviii, 9*. A hearer says this last was "most grand." † The building was 83 feet by 70, of brick, with a basement largely above ground. ‡

In the lecture-room of this new church the New York Conference of 1832 began its session June 6. Greene Street became the especial field of the preacher in charge of the West Circuit, and the men who occupied that position were:

YEAR.	PASTOR.	YEAR.	PASTOR.
1832-3	Peter P. Sandford.	1836-7	C. W. Carpenter.
1834-5	J. B. Stratten.		

In 1838, like all the other churches on the west side, it became independent.§ From that time the Minutes give the following particulars:

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1838	—	S. D. Ferguson.	1843	688	J. C. Green.
1839	359	"	1844	598	N. Bangs.
1840	399	H. Bangs.	1845	462	"
1841	438	"	1846	470	P. R. Brown.
1842	493	J. C. Green.	1847	412	"

* *Christian Advocate*, vol vi, p. 15.

† *Note-book of Texts*, Mrs. W. Truslow, and *Christian Advocate*, vol. vi, p. 139.

‡ Two others were afterward built on the same model; that in Second Street still stands. A new plan of seating was also adopted in this house, of which a description will be found on p. 268.

§ It had as its share of the debt \$9,500.

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1848	418	D. Smith.	1862	562	J. W. Beach.
1849	388	"	1863	483	J. K. Wardle.
1850	435	D. Stocking.	1864	516	"
1851	496	"	1865	468	"
1852	503	R. S. Foster.	1866	447	J. S. Inskip.
1853	454	"	1867	498	"
1854	454	J. P. Hermance.	1868	405	"
1855	414	"	1869	412	A. K. Sanford.
1856	376	J. T. Peck.	1870	442	"
1857	388	"	1871	325	"
1858	406	W. P. Corbit.	1872	325	E. S. Osbon.
1859	475	"	1873	306	"
1860	546	C. E. Harris.	1874	177	"
1861	630	"	1875	—	"

At the Conference of 1874 Greene Street and Duane Street were united under the charge of E. S. Osbon, and so continued in 1875, J. A. Edmonds being pastor. The report for the united churches was, for 1875, 434 members, and for 1876, 343. During the last year the property was sold for \$100,000, and the Reformed church on Washington Square bought for \$80,000. The name was also changed to Asbury. At the Conference of 1876 the union between this congregation and the Duane Church was dissolved, and from that period the reports of Asbury are:

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1876	—	J. A. Edmonds.	1884	250	P. R. Hawxhurst.
1877	154	"	1885	165	F. Bottome.
1878	203	J. F. Richmond.	1886	134	"
1879	240	"	1887	111	"
1880	250	"	1888	78	De Los Lull.
1881	228	W. H. Ferris.	1889	95	J. Rowe.
1882	275	"	1890	82	J. S. Stone.
1883	277	"			

The church in Greene Street was the scene of some very interesting events. At the session of the New York Conference in 1838 Rev. Paul R. Brown was called to account for taking part in a Methodist Anti-slavery Convention at Utica, New York. The memorable General Conference of 1844 was held within its

walls. Being for many years one of the largest and most central of our churches, it was the favorite place for missionary anniversaries and other general meetings.

A Bible-class conducted for many years by Joseph Longking became somewhat famous in its day for furnishing to the Church an unusual number of useful laborers. The membership of the church was never as large as that of some other churches, nor did the congregation generally fill the building. But it held on its course of usefulness until the influx of business into the neighborhood made a removal necessary. It is to be hoped that there is yet a prosperous future before this historic church.

Church, \$130,000. Parsonage, \$17,000. Debt, \$12,000. Salary, \$1,350. Other collections, \$142. Current expenses, \$2,075. Sunday-school, 245.

SECOND STREET.

(*Manhattan Island.*)

The amount of labor expended on the site occupied by New York city in preparing it for building can scarcely be imagined by any one who now visits it for the first time. Hollows and salt meadows and ponds have been filled in, hills dug down and rocks blasted, that the streets might be as nearly level as possible. On the East River side, north of Houston Street, were extensive salt meadows, in the midst of which was a spot rather more elevated, which was known as Manhattan Island, and occupied by ship-builders. Somewhere in that vicinity Abraham Stagg, a contractor for opening streets, put up a row of buildings which became known as Stagg's Barracks, and the neighborhood was called Staggtown. About 1816 a large garret in Stagg's

Barracks was opened for a Sunday-school, and probably also for prayer-meetings and preaching. Annie Fitzgerald, or Aunt Annie, as she was called, a devoted woman, the wife of William, or Uncle Billy, Fitzgerald, was in the habit of visiting through the neighborhood, taking her knitting and talking to young and old. Meetings were also held in a carver's shop at the junction of East Houston and Second Streets, where the bell-tower afterward stood. Thomas Evans and Abraham Stagg are said to have been leaders in the work. This is about all we can learn in regard to it, however, until at a meeting of the trustees, April 8, 1829, a committee was appointed to inquire concerning a church which was to let at Manhattan Island. At a subsequent meeting they reported that the building would not answer. At the meeting of November 3, 1830, the subject was again taken up, and at that of December 1 it was resolved to build in the neighborhood. On March 19, 1831, the committee reported the purchase of four lots of ground on the north side of Second Street, between Avenues C and D, for \$800 a lot. On January 23, 1832, the corner-stone was laid, Rev. D. Ostrander preaching on the occasion either from Psa. cxviii, 23, or Matt. xxi, 42.* On October 18, 1832, the building was dedicated, Rev. J. P. Durbin preaching on 2 Chron. vi, 18.† It is of brick, somewhat after the model of that recently erected in Greene Street, 58 feet by 75.‡ It is still occupied by the congregation.

In 1832-3 P. R. Brown was the resident preacher, in 1834-5 J. Law, and in 1836 H. Brown. In 1837 it became a separate charge, and from that time its membership and pastors have been:

* *Christian Advocate*, vol. vi, p. 99.

† *Ibid.*, vol. vii, p. 34.

‡ Trustees' minutes, October 21, 1831.

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YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1837	—	H. Brown.	1864	393	R. H. Loomis.
1838	596	J. W. Le Fevre.	1865	380	W. F. Collins.
1839	701	"	1866	541	"
1840	759	J. Lindsay.	1867	564	J. L. Peck.
1841	830	"	1868	535	"
1842	900	W. M. Ferguson.*	1869	460	F. Brown.
1843	970	N. Bangs.	1870	433	"
1844	849	F. W. Smith.	1871	457	H. Aston.
1845	793	"	1872	444	"
1846	800	A. S. Lakin.	1873	407	W. McAllister.
1847	700	"	1874	370	"
1848	700	P. Chamberlin.	1875	335	"
1849	515	"	1876	230	F. Brown.
1850	462	H. F. Pease.	1877	232	"
1851	566	"	1878	276	R. C. Putney.
1852	489	R. Jessop.	1879	266	"
1853	392	"	1880	259	W. T. Pray.
1854	337	To be supplied.†	1881	251	"
1855	420	C. Shelling.	1882	231	"
1856	320	S. W. King.	1883	224	R. T. McNicholl.
1857	341	"	1884	195	"
1858	485	To be supplied.‡	1885	222	Geo. H. Goodsell.
1859	534	R. C. Putney.	1886	130	C. S. Williams.
1860	628	W. F. Collins.	1887	180	"
1861	589	"	1888	139	W. A. Dickson.
1862	580	G. Dunbar.	1889	115	R. Wasson.
1863	625	R. H. Loomis.	1890	100	"

Church (including a school-building in the rear), \$70,000. Parsonage, \$8,000. Debt, \$5,000. Salary, \$800. Rent, \$540. Other collections, \$195. Current expenses, \$1,866. Sunday-school, 400.

EIGHTEENTH STREET.

3

(Upper Greenwich—Twentieth Street.)

Although the church in Eighteenth Street originated some years before the division of the city into two circuits, it had no resident preacher, the services being

* Mr. Ferguson's health failing, he resigned his charge during the year, and died June 3, 1843. Rev. N. Bangs supplied.

† C. Shelling was the supply. ‡ R. C. Putney was the supply.

conducted mostly by local preachers. In 1828 Rev. N. Levings, then in Bedford Street, formed a class at the house of Richard Winthrop, in Eighteenth Street, nearly opposite the present church. It met at the homes of the different members, David Demarest being leader at first, but he was soon succeeded by Stephen Merritt. In 1829 a Sunday-school was established in Twentieth Street, east of Eighth Avenue, with S. Merritt and William S. Hunt as superintendents, and other religious services were held in the same place.* In 1830 a small frame church was erected on the south side of Twentieth Street, west of Eighth Avenue,† at the cost of \$1,200, which was known as the Twentieth Street or Upper Greenwich Methodist Episcopal Church. In 1832, when the circuit was divided, it received its first resident preacher, Josiah Bowen, who remained two years. John C. Tackaberry succeeded him in 1834, and James Covel, Jr., in 1836, each continuing two years.

In 1835 the present church edifice was undertaken, on the north side of Eighteenth Street, a little west of Eighth Avenue. The corner-stone was laid August 13, 1835, by Bishop Hedding‡ after addresses by the Bishop and Rev. S. Merwin. The dedication took place on Thursday, February 25, 1836, sermons being preached by Revs. B. Waugh and Fitch Reed.

When, in 1838, the property of the churches of the West Circuit was divided it would have been appropriate that John Street should retain the old charter and set off its younger sisters; but the brethren in that society were not willing to assume the responsibility of doing this, and it was finally arranged that Eighteenth Street should receive the charter and assign to each of the rest its portion. Thus, though the youngest

* Trustees' minutes, Dec. 2, 1829.

† *Ibid.*, June 2, 1830.

‡ *Christian Advocate*, vol. ix, p. 207.

organization at the time, it became the legal mother (or mother-in-law) of the others. It retains that charter to the present day, and is "The Methodist Episcopal Church of the city of New York."

The building erected in 1835 was of brick, 64 by 82 feet, with a basement very much above ground. Its front closely resembled that of the church in Seventh Street. In 1885 (after fifty years) it was remodeled, and an entirely new front of brown-stone and brick erected, and material changes made in the interior.

Eighteenth Street has been one of the most prosperous churches in the city. Its congregation has been good, and many interesting revivals have kept up its membership in spite of the effects of emigration, so that now it is as large as it was forty years ago. It has numbered among its members some most faithful and successful laborers. Its resident preachers before it became a separate charge have already been given. After that its record is:

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1838	—	S. L. Stillman.	1859	535	J. Poisal.
1839	404	"	1860	549	M. D'C. Crawford.
1840	452	J. Youngs.	1861	542	"
1841	604	"	1862	440	J. W. Lindsay.
1842	752	D. Stocking.	1863	463	"
1843	1,003	"	1864	470	R. S. Foster.
1844	851	S. Martindale.	1865	441	"
1845	819	"	1866	486	"
1846	770	N. White.	1867	442	L. H. King.
1847	700	"	1868	500	"
1848	610	A. M. Osbon.	1869	510	"
1849	611	"	1870	495	M. D'C. Crawford.
1850	456	M. D'C. Crawford.	1871	449	"
1851	479	"	1872	397	"
1852	522	J. P. Hermance.	1873	437	M. S. Terry.
1853	568	"	1874	449	"
1854	568	C. B. Sing.	1875	429	"
1855	547	"	1876	408	W. F. Hatfield.
1856	556	J. W. Beach.	1877	532	"
1857	448	"	1878	510	"
1858	473	J. Poisal.	1879	495	G. E. Strobridge.

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1880	547	G. E. Strobbridge.	1886	525	G. E. Strobbridge.
1881	625	"	1887	482	C. R. North.
1882	651	J. M. King.	1888	583	"
1883	748	"	1889	546	O. A. Brown.
1884	653	"	1890	514	"
1885	540	G. E. Strobbridge.			

Church, \$100,000. Parsonage, \$15,000. Debt, \$8,000. Salary, \$2,500. Rent, \$1,500. Other collections, \$1,832. Current expenses, \$2,000. Sunday-school, 380.

CENTRAL CHURCH.

(*First Wesleyan Chapel.—Vestry Street.*)

At the trustees' meeting of January 26, 1830, Rev. H. Bangs was present by invitation, and, having set forth the necessity of additional churches in the city, and the inability of the trustees to build them on account of the heavy debt under which they labored, he proposed that some should be built with pews or slips, to sell or to rent, reserving, however, a certain number of free seats. The proposal was referred to a committee, which on March 3 reported the plan to be "not lawful nor expedient." But the matter was afterward taken up by some of the laity, and on Monday, June 3, 1833, the corner-stone of the "First Wesleyan Chapel" was laid in Vestry Street, near Greenwich. It was erected by joint-stock subscription on leased ground, at a total cost of about \$26,000.* Rev. N. Bangs, D.D., preached on the occasion. On the following Christmas day it was dedicated, when Rev. W. Fisk, D.D., preached on Heb. i, 1, 2.† The building was modeled after that of Washington Street, Brooklyn, and was similar to that

* Article by L. Skidmore, Esq., in the *Central Star*, December, 1888.

† *Christian Advocate*, vol. viii, p. 74.

afterward erected in Mulberry Street, near Bleecker, now occupied by a Roman Catholic congregation of Italians. Dr. Bangs took charge until the following Conference, when Rev. Joseph Holdich, D.D., was transferred from the Philadelphia Conference to the appointment. Its record is as follows :

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1834	—	J. Holdich.	1862	283	A. Cookman.
1835	124	To be supplied.*	1863	307	H. J. Fox.
1836	150	F. Hodgson.	1864	309	"
1837	160	B. Creagh.	1865	293	"
1838	160	"	1866	280	G. S. Hare.
1839	151	C. A. Davis.†	1867	305	"
1840	206	"	1868	311	"
1841	170	T. Burch.	1869	284	A. Longacre.
1842	153	W. H. Norris.‡	1870	313	"
1843	175	N. Levings.	1871	321	"
1844	200	"	1872	315	F. Bottome.
1845	216	M. L. Scudder.	1873	312	"
1846	253	"	1874	346	"
1847	259	G. F. Kettel.	1875	360	C. S. Harrower.
1848	251	"	1876	240	"
1849	220	D. W. Clark.	1877	281	"
1850	197	"	1878	285	J. P. Newman.
1851	208	J. B. Hagany.	1879	411	"
1852	182	"	1880	414	"
1853	171	E. E. Bragdon.	1881	426	To be supplied.**
1854	140	T. F. R. Mercein.	1882	363	J. S. Chadwick.
1855	76	To be supplied.§	1883	304	"
1856||	125	A. Steele.	1884	319	"
1857	152	To be supplied, A. Steele, sup'y.¶	1885	311	B. Lane.
1858	233	S. D. Brown.	1886	299	"
1859	220	G. S. Hare.	1887	305	"
1860	255	"	1888	298	C. S. Harrower.
1861	226	A. Cookman, J. P. Newman.	1889	232	"
			1890	234	"

* G. T. Cox supplied until September.

† Mr. Davis resigned in February, 1841, and T. Burch supplied.

‡ Mr. Norris left during the year. J. Dempster supplied.

§ The supply was A. Steele.

|| Name changed to Central Church.

¶ S. D. Brown, of Troy Conference, was transferred to supply.

** B. Lane supplied.

When the congregation had worshiped in Vestry Street about twenty years it became evident that a change of location was necessary. Land was bought on the west side of Seventh Avenue, just below Fourteenth Street, and on April 27, 1854,* Rev. J. Holdich; the first pastor, preached the last sermon in the old building on Exod. xv, 13.† The new edifice is of brown-stone, in Romanesque style, 67 feet by 90, and has a tower 125 feet high. A chapel adjoins it on the south, and a parsonage on the north. It was dedicated Sunday, June 15, 1856, Bishop Janes preaching in the morning, Dr. McClintock in the afternoon, and Rev. W. H. Milburn in the evening.‡

Church, \$110,000. Parsonage, \$15,000. No debt. Salary, \$2,400. Rent, \$1,400. Other collections, \$3,108. Current expenses, \$2,000. Sunday-school, 191.

ST. PAUL'S.§

(Second Wesleyan Chapel—Mulberry Street.)

In the year 1834 Mr. Ezekiel J. Moore, a merchant and a member of the Seventh Street Church, had his attention attracted to a vacant piece of land in Mulberry Street, near Bleecker, which he thought would be a good location for a church. On Wednesday evening, June 11, a meeting was held at the house of Mr. Jacob P. Bunting, in Crosby Street, and Staats M. Mead, Lancaster S. Burling, Benjamin Disbrow, Ezekiel J. Moore, and Ralph Mead were appointed a committee to secure

* *Christian Advocate*, vol. xxix, p. 73.

† Dr. Holdich has given the writer the privilege of reading his copy of this discourse. It is an interesting review of the history of the church, with references to prominent lay members.

‡ *Christian Advocate*, vol. xxxi, p. 98.

§ Principally from a paper prepared by the late Lemuel Bangs, Esq.

the property and erect the building. The design of the First Wesleyan Chapel, recently erected in Vestry Street, was adopted in the main, and on July 10, 1834, the corner-stone was laid, with an address by Dr. Durbin. It was dedicated on March 5, 1835, Dr. N. Bangs preaching at three P. M. on Luke i, 79,* and Rev. S. Merwin, the presiding elder, in the evening.† The total cost was \$30,560, of which \$10,500 was for the land.‡ A house nearly opposite the church was bought for a parsonage for \$9,000, making in all \$39,560. The property, like that of Vestry Street, was originally held by shareholders, who paid \$10,500, leaving a debt of \$29,060. The title of the incorporation was, "The Second Wesleyan Chapel of New York City." The building could seat nine hundred. It was carpeted and cushioned, and had a pulpit of mahogany from the factory of Staats M. Mead.

Until the Conference of 1835 Rev. N. Bangs, D.D., then the general editor of the Methodist Book Concern, supplied the pulpit. After that the record is:

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1835	—	R. Seney.	1843	297	J. Dempster.
1836	106	"	1844	285	"
1837	119	F. Hodgson.	1845	277	E. L. Janes.
1838	145	"	1846	296	"
1839	155	E. S. Janes.	1847	295	C. B. Sing.
1840	197	"	1848	277	E. E. Griswold.
1841	201	J. H. Perry.	1849	257	"
1842	305	"	1850	238	To be supplied.§

About this time the debt had increased so as to become a serious embarrassment. To relieve this and simplify their finances a mortgage on the building was permitted to be foreclosed, and it was sold in Novem-

* Memoranda of Mrs. W. Truslow.

† *Christian Advocate*, vol. ix, p. 118.

‡ *Christian Advocate*, vol. ix, p. 162.

§ The supply was R. S. Foster.

ber, 1849. Mr. Ralph Mead bought it, and the congregation paid him \$25,000 for the property. A new organization was effected under the title of "The Mulberry Street Methodist Episcopal Church."

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1851	280	R. S. Foster.	1854	263	J. B. Hagany.
1852	264	E. O. Haven.	1855	257	A. M. Osbon.
1853	261	J. B. Hagany.	1856	251	"

In 1856 the question of removal began to be agitated. On October 6 St. Philip's Protestant Episcopal Church* offered to purchase the property, deliverable May 1, 1857, and the offer was accepted. On November 23, 1856, it was decided to buy the property on the corner of Fourth Avenue and Twenty-second Street. On the ground was a wooden chapel which had been used by the Calvary Protestant Episcopal Church. This was fitted up for temporary use, the congregation in the meanwhile meeting in the chapel of the Fourth Avenue Presbyterian Church. The corner-stone was laid by Dr. Bangs on September 9, 1857, Rev. Alfred Cookman, of the Philadelphia Conference, and Rev. A. M. Osbon speaking on the occasion.

The walls of the new church went up around the old building, and the chapel in Twenty-second Street was completed and occupied December 27, 1857, the opening sermon being by Bishop Janes. The church was dedicated May 9, 1858, by Bishop Ames, after a sermon by Dr. J. P. Durbin on John i, 29. Dr. J. McClintock preached in the afternoon, and Rev. Thomas Sewall, of Baltimore, in the evening. This building (St. Paul's Church) is so well known to Meth-

* This was a congregation of colored people, once under the pastoral care of Rev. Peter Williams, son of Peter Williams, the old sexton of John Street Church. See Appendix V, p. 489. It has since been sold to a Catholic congregation of Italians.

odists in the city and to many elsewhere that no description is necessary.

Since the church removed to its new location its pastors and membership have been:

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1857	216	J. McClintock.*	1874	520	J. A. M. Chapman.
1858	275	" *	1875	574	"
1859	294	A. C. Foss.	1876	655	"
1860	340	J. B. Hagany.	1877	655	O. H. Tiffany.
1861	354	"	1878	665	"
1862	332	H. B. Ridgaway.	1879	734	"
1863	357	"	1880	751	J. A. M. Chapman.
1864	388	J. McClintock.†	1881	702	"
1865	351	C. D. Foss.	1882	694	"
1866	392	"	1883	675	J. R. Day.
1867	434	"	1884	669	"
1868	444	H. B. Ridgaway.	1885	689	"
1869	480	"	1886	638	E. McChesney.
1870	483	"	1887	384 ‡	"
1871	502	C. D. Foss.	1888	409	"
1872	517	"	1889	415	G. H. McGrew.
1873	533	"	1890	406	"

Church, \$175,000. Parsonage, \$25,000. Debt, \$4,000. Salary, \$4,000. Rent, \$2,000. Other collections, \$6,156. Current expenses, \$2,297. Sunday-school, 239. §

* E. L. Prentice was assistant pastor in 1857, and A. C. Foss in 1858. In 1858 the name was changed to St. Paul's.

† E. B. Otheman assistant.

‡ This reduction arose partly from a revision of the list, and partly from the removal of a number of members to the newly organized church on Madison Avenue.

§ Since the above was written the property has been sold for \$300,000 and the building taken down. The new location has not yet been selected.

CHAPTER XXVIII.

CHURCHES: CHELSEA—WASHINGTON SQUARE—ASBURY,
NORFOLK STREET—JANE STREET—ALANSON—MADISON
STREET—MADISON AND CATHARINE STREET—CHERRY
STREET—ELEVENTH STREET.

CHELSEA.

(*Twenty-fourth Street—Thirtieth Street.*)

THE Chelsea Methodist Episcopal Church owes its origin to the foresight and energy of Rev. Joseph Longking. In 1838 it occurred to him that a mission should be established in the upper part of the city, west of Eighth Avenue, in what was then a sparsely settled district, but likely soon to be densely populated. He therefore secured a basement in Tenth Avenue, between Twenty-sixth and Twenty-seventh Streets, next door to the residence of Gerry Walker, at a rent of \$60 a year. A Sunday-school was organized, the teachers being principally young people from the churches in Greene and Vestry Streets. Prayer and class-meetings were begun, and also preaching on Sunday evenings, generally by local preachers, but occasionally by Rev. George Coles, then Assistant Editor of *The Christian Advocate*. Gerry Walker and James Scott, members of the Church in Eighteenth Street, and John Crouch, a member of that in Vestry Street, were active co-laborers in the work. In 1841 the mission was removed to the second story of a building at the south-west corner of Twenty-seventh Street and Ninth Avenue, the lower part of which was a carpen-

ter's shop. In July or August, 1843, the society was incorporated under the title of "The Chelsea Methodist Episcopal Church of the City of New York," and a lot on the north side of Twenty-fourth Street, a little east of Ninth Avenue, was leased from Joseph Longking at a yearly rent of \$56. Here a house was erected, 24 feet 6 inches by 50 feet. It was a frame building with a basement, costing \$1,600, and was dedicated on Friday, January 5, 1844, the first sermon being preached by Rev. N. Levings, on Matt. xviii, 20, and that in the evening by Rev. J. Dempster, on 2 Cor. iv, 5. Rev. Bezaleel Howe, a supernumerary preacher of the New York Conference, was the first pastor, and at the ensuing Conference (1844) reported fifty-nine members. Rev. N. C. Lewis was then appointed in 1844, and S. A. Seaman followed in 1845, and remained two years.

The building in Twenty-fourth Street had been intended to be but temporary, the design being to locate eventually some five or six streets above. That region, however, had not been graded, an elevation known as Strawberry Hill occupying the ground between Twenty-sixth and Thirty-third Streets and Eighth and Ninth Avenues. The society, however, was growing even more rapidly than was expected, and it was proposed to enlarge the little church; but on July 20, 1846, it was decided that this would not be advisable, but that a new location should be sought and a new house erected. Lots were secured on the north side of Thirtieth Street, midway between Eighth and Ninth Avenues, for \$3,560, and collections begun.

At the Conference of 1847, for various reasons, the charge was left to be supplied. The Rev. John Hewit occupied the pulpit for about six months. In December Rev. Samuel Meredith, since of the Troy Confer-

ence, succeeded Mr. Hewit. Rev. E. O. Haven, afterward Bishop, then became pastor. On Monday, June 29, 1848, the corner-stone of the new house was laid after addresses from Bishop Janes and Rev. Charles Pitman.* The basement was opened on Sunday, January 21, 1849, with a sermon by Bishop Janes.† On July 11 the audience-room was dedicated, Rev. Joseph Holdich, D.D., preaching the first sermon, and Rev. W. K. Stopford the second. The dedication was by Rev. B. Griffin, the presiding elder.‡

This building is of brick, 60 by 80 feet, with a basement above ground, and though plain is one of the most attractive of the older style of church edifices in the city. The total cost, including land and furnishing, was about \$17,500. In the spring of 1853 a parsonage was completed at the cost of about \$4,500.

The Minutes give the following statistics:

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1844	59	N. C. Lewis.	1856	458	A. C. Foss.
1845	105	S. A. Seaman.	1857	470	"
1846	120	"	1858	588	J. Millard.
1847	135	To be supplied.§	1859	715	"
1848	160	E. O. Haven.	1860	770	J. W. Lindsay.
1849	179	"	1861	832	"
1850	290	J. B. Beach.	1862	732	C. K. True.
1851	345	"	1863	768	"
1852	391	C. Isham.	1864	765	J. B. Hagany.
1853	434	"	1865	560	"
1854||	339	D. Buck.	1866	692	A. C. Foss.
1855	493	"	1867	588	"

* *Christian Advocate*, vol. xxiii, p. 103.

† *Ibid.*, vol. xxiv, p. 10.

‡ *Christian Advocate*, vol. xxiv, pp. 110, 114, and Coles's *Later Years*, p. 282.

§ J. Hewit and S. Meredith were the supplies.

|| This loss of about one hundred members was caused by the organization of the Trinity Church in Thirty-fourth Street.

¶ Mr. Hagany died suddenly, June 28, 1865. A. C. Foss supplied.

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YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1868	547	A. D. Vail.	1880	400	W. H. Ferris.
1869	651	"	1881	425	C. R. North.
1870	633	"	1882	469	"
1871	667	H. H. Birkins.	1883	441	"
1872	699	"	1884	445	C. Wright.
1873	560	"	1885	510	"
1874	543	E. S. Bishop.	1886	491	"
1875	450	G. H. Corey.	1887	456	J. G. Oakley.
1876	408	"	1888	425	"
1877	492	"	1889	325	"
1878	492	W. P. Abbott.*	1890	330	W. S. Winans, Jr.
1879	385	W. H. Ferris.			

Church, \$38,000. Parsonage, \$15,000. No debt. Salary, \$1,800. Rent, \$1,200. Other collections, \$625. Current expenses, \$2,100. Sunday-school, 300.

WASHINGTON SQUARE.

(Sullivan Street.)

A branch of the Methodist Society organized by Rev. W. M. Stilwell in 1820 built a house of worship in Sullivan Street, near Spring, which was opened in 1824. In 1826 a division took place in the Methodist Society; the congregation in Sullivan Street became independent, and finally united with the Methodist Protestant Church. In 1839 the building was sold and a new one erected in the upper part of the same street, near Bleecker. In 1841, however, the debt being heavy, the larger part of the members (all but about twenty) chose to unite with the Methodist Episcopal Church, and in 1842 the transfer took place. The Rev. G. N. Smith, whose health had compelled him to become supernumerary at the preceding Conference, was appointed to the charge (January, 1843).

* Mr. Abbott died December 26, 1878. W. H. Ferris supplied.

Its reports and subsequent appointments were as follows:

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1843	200	G. N. Smith.	1852	418	S. Fitch.
1844	300	"	1853	379	L. M. Vincent.
1845	320	J. Law.	1854	315	"
1846	370	"	1855	295	W. H. Ferris.
1847	400	D. W. Clark.	1856	300	"
1848	392	"	1857	236	J. B. Hagany.
1849	400	W. H. Ferris.	1858	261	C. Shelling.
1850	476	"	1859	259	"
1851	425	S. Fitch.			

By this time it had become evident that the building was not such as the congregation needed, and that its location was unfavorable. Land was, therefore, bought in Fourth Street, between Sixth Avenue and Washington Square, and here, on August 17, 1859, the cornerstone of a new edifice was laid by Bishop Janes, Rev. Dr. McClintock assisting in the services.* This was dedicated on Sunday, June 10, 1860, Rev. J. P. Durbin, Bishop Simpson, and Rev. R. S. Foster (the pastor) officiating.† The house is a very attractive one, about 65 feet by 90, with a front of marble and a basement very much above ground. It cost \$75,000. In the Minutes, therefore, the name "Sullivan Street" gives place to that of Washington Square.‡ From that time its appointments and reports are:

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1860	238	R. S. Foster.	1868	413	R. S. Foster.
1861	254	"	1869	404	A. H. Wyatt.
1862	236	J. P. Newman.	1870	434	"
1863	255	"	1871	422	"
1864	273	H. B. Ridgaway.	1872	460	W. P. Abbott.
1865	321	"	1873	460	"
1866	362	"	1874	556	"
1867	361	R. S. Foster.	1875	556	W. Lloyd.

* *Christian Advocate*, vol. xxxiv, p. 127.

† *Ibid.*, vol. xxxv, p. 95.

‡ The Asbury Church, on the eastern side of the square, is another organization.

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YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1876	670	W. Lloyd.	1884	539	M. Hulburd.
1877	547	J. M. King.	1885	566	"
1878	606	"	1886	624	J. R. Thompson.
1879	645	W. F. Hatfield.	1887	537	"
1880	670	"	1888	595	"
1881	750	J. J. Reed.	1889	591	C. H. McAnney.
1882	788	"	1890	515	"
1883	650	" *			

Church, \$100,000. Parsonage, \$15,000. No debt.
 Salary, \$2,500. Rent, \$1,300. Other collections, \$8,795.
 Current expenses, \$3,300. Sunday-school, 625.

ASBURY CHURCH IN NORFOLK STREET.

It is not at all surprising that, after the circuit system had been abandoned and the property divided among the several charges, the attention of each should be turned more especially to its own interests. It was in some degree necessary indeed that their stakes should be strengthened, but for a while little regard was paid to lengthening the cords, and several years elapsed before any new church enterprise was undertaken. Some of the congregations—as Allen Street, Willett Street, and Second Street—were overflowing. About 1842, principally through the instrumentality of Rev. J. M. Howe, M.D., John Harper, Daniel and Stephen Barker, Crandall Rich, and William Mackrell, the "Asbury Society" was organized "for the purpose of increasing the number of churches where they were most needed." Under its auspices two enterprises were undertaken, the first of which was the Asbury Church in Norfolk Street. Columbian Hall, in Grand Street, a little east of the Bowery, was hired, and Rev. E. Withey began services there. It was soon filled and a number of conversions

* Mr. Reed was transferred during the year to the Cincinnati Conference and Mr. Hulburd supplied.

took place. Four lots of ground were bought on the west side of Norfolk Street, near Stanton Street, and on May 16, 1843, the corner-stone of a new building was laid by Rev. J. Dempster, Rev. S. Olin giving an address.* The report of membership in 1843 was 330, of which all but 100 were on trial. Mr. Withey returned for a second year, and on October 5 the house was dedicated, Dr. Olin preaching in the afternoon on John xiv, 1, and Dr. Levings in the evening on Heb. ii, 10.† Its record is:

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1843	330	E. Withey.	1853	500	A. S. Francis.
1844	590	N. White.	1854	515	H. Bangs.
1845	475	"	1855	335	A. H. Robinson.
1846	551	S. Martindale.	1856	300	J. E. Searles.
1847	501	"	1857	305	"
1848	439	J. Field.	1858	318	A. S. Francis.
1849	479	"	1859	323	"
1850	400	To be supplied. ‡	1860	284	W. Lawrence.
1851	609	J. S. Mitchell.	1861	225	
1852	527	A. S. Francis.			

In the Minutes of 1861 the name of this charge is not found in the list of appointments. The house was sold to a German Reformed congregation.

JANE STREET.

(*Home Mission.*)

When, in 1844, Mr. Withey's term of service at Norfolk Street had expired, he was appointed home missionary in the city of New York, with the design of getting up a new church between Bedford and Eighteenth Streets. A hall was occupied for a short time, and then the use of a piece of ground bounded by West Twelfth Street and Greenwich and Seventh

* *Christian Advocate*, vol. xvii, p. 172. † *Ibid.*, vol. xviii, p. 34.

‡ J. S. Mitchell supplied.

Avenues, used for storing water-pipes, was secured. This was known as the "Pipe Lot," and here Mr. Withey preached every Sunday afternoon at five o'clock. When the cold weather came on the services were removed to the old Merchants' Bank building, at the junction of Jane and Fourth Streets and Eighth Avenue. In the meanwhile lots had been purchased on the north side of Jane Street, between Eighth and Greenwich Avenues, and Kentucky Hall hired until the basement of the new church was completed. The corner-stone of this building was laid October 22, 1845, Bishop Janes and Drs. N. Bangs and P. P. Sandford taking part in the services.* The basement was occupied about August 1, 1845, and the dedication took place May 10, 1846, with a sermon by Bishop Janes. The edifice is of brick, with a basement above ground. Its record in the Minutes is:

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1844	—	E. Withey.	1865	435	J. Croft.
1845	211	"	1866	395	T. M. Curry.
1846	275	W. Gothard.	1867	340	"
1847	285	"	1868	262	R. C. Putney.
1848	212	D. Stocking.	1869	284	"
1849	290	"	1870	297	W. C. Smith.
1850	290	R. C. Putney.	1871	300	"
1851	322	"	1872	300	F. Hamblin.
1852	393	H. Lounsbury.	1873	313	"
1853	380	"	1874	480	"
1854	405	J. B. Wakeley.	1875	462	W. W. Sever.
1855	326	"	1876	375	"
1856	495	R. C. Putney.	1877	347	"
1857	525	"	1878	354	A. Schriver.
1858	659	H. Lounsbury.	1879	326	"
1859	594	"	1880	325	"
1860	500	W. H. Evans.	1881	263	P. Germond.
1861	628	"	1882	307	"
1862	478	D. Buck.	1883	300	"
1863	458	"	1884	211	N. B. Thompson.
1864	422	J. Croft.	1885	215	"

* *Christian Advocate*, vol. xx, p. 43.

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1886	214	N. B. Thompson.	1889	581	Supplied by S. Merritt.
1887	222 *				
1888	701†	Supplied by S. Merritt.	1890	758	Supplied by S. Merritt and W. C. Willing.

A few years ago this church seemed to be declining, but a gracious work has added largely to it, and it is to be hoped it has entered on a new career of prosperity.

Church, \$50,000. Two parsonages, \$24,000. Debt, \$22,000. Salary, \$1,000. Other collections, \$892. Current expenses, \$2,250. Sunday-school (in 1889), 325.

MADISON AND CATHARINE STREETS.

In the Minutes of the New York Conference of 1843 we find among the city appointments, "Church corner of Madison and Catharine Streets, R. Gilbert, sup." This congregation originated in the efforts of Mr. Stephen Barker and others, who bought a building erected by the Fourth Presbyterian Church, for \$13,000, and began with a membership of twelve.† Its succeeding appointments and reports were:

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1844	216	J. Floy.	1850	273	J. Floy.
1845	270	"	1851	242	"
1846	275	J. L. Gilder.	1852	240	To be supplied.§
1847	337	"	1853	351	J. S. Inskip.
1848	290	J. Crawford.	1854	385	W. P. Corbit.
1849	284	"	1855	315	"

The name then disappears from the Minutes, the charge having been disbanded. - The building is now

* Jane and Franklin Streets supplied by S. Merritt.

† In the two churches.

‡ Greenleaf's *History of the Churches of New York*, p. 300.

§ Supplied by J. S. Inskip.

occupied as a mariners' church, the successor to that in Roosevelt Street, of which the Rev. Henry Chase was so long pastor.

CHERRY STREET.

(*Mariners' Methodist Episcopal Church.*)

During the session of the General Conference of 1844 the corner-stone of a building was laid in Cherry Street, between Clinton and Montgomery Streets.* It was originated by some members of the Willett Street Church, and bore the title of "First Mariners' Methodist Episcopal Church." The chapel was completed and occupied until the dedication of the main building, which took place October 31, 1844. Rev. S. S. Roszell, of the Baltimore Conference, preached in the afternoon, and Rev. E. T. Taylor, of Boston, in the evening. The building was $57\frac{1}{2}$ by 75 feet, of brick. Its history, as given in the Minutes, is:

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1844	151	J. Poisal.	1853	193	J. H. Perry.
1845	400	R. Seney.	1854	131	J. Law.
1846	260	L. H. King.	1855	100	"
1847	260	"	1856	357	W. P. Corbit.
1848	240	J. A. Sillick.	1857	415	"
1849	216	J. H. Perry.	1858	363	J. S. Inskip.
1850	216	"	1859	415	"
1851	154	"	1860	404	J. O. Rogers.
1852	162	"	1861	400	

In 1861 the name is not found in the list of appointments, and J. O. Rogers goes to Alanson Church. The enterprise had not been successful, though collections were taken for several years throughout the Conference to sustain it. The property was sold to Mr. Alanson Briggs, who used it for a cooper's shop and storage.†

* *Christian Advocate*, vol. xviii, p. 183. † *Ibid.*, vol. xlv, p. 97.

ALANSON CHURCH, NORFOLK STREET.

This church was the successor of Cherry Street. A building erected by the Baptist Church, of which Rev. Dr. Armitage was pastor, was bought principally through the liberality of Mr. Alanson Briggs. It stood between Grand and Broome Streets, and was a very good edifice of brown-stone.

The reports of the Alanson Church were :

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1861	—	J. O. Rogers.	1874	415	C. E. Harris.
1862	380	J. E. Searles.	1875	369	W. P. Estes.
1863	360	"	1876	386	"
1864	330	W. P. Corbit.	1877	361	R. Crook.
1865	366	"	1878	232	"
1866	393	C. E. Harris.	1879	242	F. C. Hill.
1867	406	"	1880*	270	"
1868	484	"	1881	235	To be supplied.†
1869	495	G. W. Woodruff.	1882	267	D. W. Couch.
1870	440	J. Parker, 2d.	1883	271	J. Pilkington.
1871	525	"	1884	213	"
1872	535	N. G. Cheney.	1885	137	R. A. Sadlier.
1873	572	C. E. Harris.	1886	57	

The name disappears from the list of appointments in 1886, the property having been sold to the Jews, who now occupy it as a synagogue. In its stead we have the

MADISON STREET MISSION,

“to be supplied.”‡ This mission reported :

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1887	23	M. F. Compton.	1889	18	To be supplied.‖
1888	31	To be supplied. §	1890	62	" ¶

The building is a dwelling (No. 209), the upper stories occupied as a parsonage. It was dedicated Oc-

* In 1880 the property passed into the hands of the City Church Extension Society.

† D. W. Couch supplied.

‡ M. F. Compton supplied.

§ G. N. Compton supplied.

‖ J. S. Stone supplied.

¶ S. Merritt supplied.

tober 19, 1886, and is valued at \$25,000. No debt. Salary, \$1,800. Rent, \$1,200. Other collections, \$47. Current expenses, \$121. Sunday-school, 100.

DRY DOCK.

(Ninth Street.)

On April 20, 1845, a Sunday-school was opened in a room over a lager-beer saloon in East Tenth Street, between Avenues B and C, and on the second Sunday in May preaching was begun. An association of ladies, known as the Ladies' Methodist Home Missionary Society, had the enterprise in charge, employing Rev. Joseph Longking as missionary.* A shanty was afterward erected and occupied until a substantial brick building was put up on the corner of Ninth Street and Avenue B. The corner-stone was laid August 24, 1846, by Bishop Janes, after addresses by Rev. Dr. Roberts, of Baltimore, and Rev. W. H. Milburn.† The dedication took place on Thursday, January 21, 1847, Bishop Hamline preaching on Psa. lxxxiv, 1. The building was of brick, 48 feet by 70.‡ Mr. Longking continued in charge until the Conference of 1846. After that its record was as follows:

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1846	34	G. Brown.	1854	246	W. McAllister.
1847	110	"	1855	301	"
1848	290	M. D'C. Crawford.	1856	270	J. Henson.
1849	214	"	1857	294	"
1850	237	E. E. Griswold.	1858	438	S. C. Keeler.
1851	268	"	1859	356	"
1852	239	T. C. Youngs.	1860	378	J. S. Inskip.
1853	303	"	1861	352	" §

* *Christian Advocate*, vol. xx, p. 86.

† *Ibid.*, vol. xxi, p. 14.

‡ *Ibid.*, vol. xxii, pp. 7, 15.

§ In the summer of 1861 Mr. Inskip was appointed chaplain in the army, and the pulpit was supplied from various sources during the rest of the year.

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1862	293	J. B. Merwin.	1864	—	To be supplied.
1863	229	A. H. Mead.			

In 1865 the name disappears from the Minutes. The foreign population was rapidly gaining ascendancy in the neighborhood, and the congregation became discouraged. The property was sold and the proceeds reserved for a future enterprise in that vicinity.

ELEVENTH STREET.

(*Avenue A Mission.*)

After the church in Ninth Street had been sold it was felt that something should be done for that neighborhood, and on May 13, 1866,* a Sunday-school was organized at 145 Avenue A, near Tenth Street, and preaching and prayer-meetings begun. Not long after a lot, 40 feet by 103, was obtained in Eleventh Street, near Avenue B, and the corner-stone was laid in the autumn of 1867.† The dedication took place on Sunday, January 12, 1868, Bishop Janes preaching.‡ The building is of brick, in simple Gothic style, costing \$25,000, of which \$9,697 50 was provided for by the proceeds of old Ninth Street. In addition to this \$5,000 had been raised, leaving about \$10,000 to be obtained. Of this amount \$9,000 was subscribed on the day of dedication, and J. B. Cornell became responsible for the rest.

For several years this charge was under the care of the city missionaries on the east side, and its name does

* Another report says August 7.

† Letter from Rev. G. Hollis.

‡ *Christian Advocate*, vol. xliii, p. 21.

not appear on the Minutes until 1873. From that date its record is:

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1873	50	A. Graham.	1875	93	A. Graham.
1874	84	"	1876	73	

In 1876-78 Wesley Chapel and Eleventh Street were united under the charge of A. C. Morehouse, and also in 1879 under S. H. Smith. But in 1880 they separated, and we have:

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1880	—	S. H. Smith.	1886	182	A. A. Lathbury.
1881	171	"	1887	172	L. Richardson.
1882	183	D. McMullen.	1888	156	"
1883	151	"	1889	128	"
1884	147	A. A. Lathbury.	1890	98	To be supplied by
1885	169	"			R. C. Manly.

Church, \$30,000. No parsonage. Debt, \$10,000. Salary, \$880. Rent, \$420. Other collections, \$113. Current expenses, \$383. Sunday-school, 369.

CHAPTER XXIX.

CHURCHES: LEXINGTON AVENUE—SEVENTEENTH STREET—THIRTY-SEVENTH STREET—TRINITY (34TH STREET)—FORTY-FOURTH STREET—ST. JOHN'S—TWENTY-FOURTH STREET—TRINITY (118TH STREET)—BEEKMAN HILL.

LEXINGTON AVENUE.

(*Fiftieth Street.*)

IN the Minutes of 1847 we have for the first time the name of "Fiftieth Street Mission." In connection with Twenty-seventh Street a class of ten members had been formed in November, 1844, and a Sunday-school organized and preaching begun on the second floor of an old building in Forty-fourth Street, near Third Avenue.* In the spring of 1846 land was obtained in Fiftieth Street, west of Third Avenue, and a frame building erected 32 by 45 feet with a basement. It was dedicated December 3, 1846, by Bishop Janes.† In the following spring Thomas Carter was appointed to the charge, and we find its record to be as follows:

YEAR.	MEMBERS.	PASTOR	YEAR.	MEMBERS.	PASTOR.
1847	—	T. Carter.	1854	80	J. H. Romer.
1848	56	"	1855	80	"
1849	52	J. W. Macomber.	1856	65	R. Kortright.
1850	63	S. C. Perry.	1857	60	S. Orcutt.
1851	51	"	1858	171	"
1852	56	O. E. Brown.	1859	136	W. P. Strickland.
1853	60	"	1860	140	W. M. Chipp.

At this time the Beekman Hill enterprise was begun, and it was proposed that Fiftieth Street should be

* Greenleaf's *History of the Churches in New York*, p. 293.

† *Christian Advocate*, vol. xxiii, p. 3.

united with it. The property was sold, but a majority of the membership refused to go into the new organization. The report in 1861 was 114 members. In 1861-62 J. C. Washburne was appointed, and a hall was hired in which the congregation met. In 1862 the membership had fallen to 85. A new church edifice, however, was undertaken at the corner of Lexington Avenue and Fifty-second Street. The corner-stone was laid June 5, 1862, by Bishop Janes,* and the lecture-room was opened December 7. The audience-room was not dedicated until May 27, 1866, when Rev. C. D. Foss preached in the morning and Rev. M. D'C. Crawford in the evening. Its record since has been:

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1863	120	A. M. Hough.	1876	200	J. W. Selleck.
1864	125	"	1877	169	W. H. Mickle.
1865	146	A. McLean.	1878	232	"
1866	167	W. H. Evans.	1879	229	"
1867	120	"	1880	165	H. H. Birkins.
1868	164	"	1881	163	"
1869	135	R. M. Stratton.	1882	146	"
1870	211	"	1883	161	C. Wright.
1871	218	"	1884	163	R. Wheatley.
1872	209	F. S. De Hass.	1885	122	"
1873	286	"	1886	80	"
1874	204	J. B. Wakeley.	1887	119	
1875	206	J. W. Selleck.			

The property then passed into the hands of the City Church Extension Society, and is now occupied by the Swedish Mission.

SEVENTEENTH STREET.

(*Sixteenth Street Mission—Hedding Mission.*)

This church owes its origin to the Ladies' Home Missionary Society, and is one year younger than the New York East Conference. In the Minutes of the first separate session of that body (1849) we find, at

* *Christian Advocate*, vol. xxxvii, p. 184.

the end of the appointments of the New York East District, "Sixteenth Street Mission, to be supplied." Their first place of worship was a dwelling on the east side of First Avenue, between Sixteenth and Seventeenth Streets. In 1851 we have the first report of its membership, and it then took the name of Hedding Mission. The Minutes give us these items:

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1851	36	W. Silverthorn.	1871	359	J. S. Willis.
1852	40	To be supplied.	1872	336	W. H. Boole.
1853	181	S. Howland.	1873	287	"
1854	190	To be supplied.*	1874	366	"
1855	220	John Crawford.	1875	356	J. H. Lightbourn.
1856	230	"	1876	202	"
1857	271	G. R. Crooks.	1877	163	F. D. Ware.
1858	304	"	1878	160	"
1859	291	J. A. Roche.	1879	142	G. H. Goodsell.
1860	340	"	1880	159	A. B. Sanford.
1861	274	A. Stevens.	1881	152	"
1862	285	"	1882	139	"
1863	323	G. R. Crooks.	1883	108	N. Hubbell.
1864	275	"	1884	150	"
1865	282	"	1885	214	I. E. Smith.
1866	238	W. P. Corbit.	1886	168	"
1867	275	"	1887	183	A. C. Morehouse.
1868	310	"	1888	134	"
1869	308	J. S. Willis.	1889	152	"
1870	331	"	1890	121	"

The church is on the north side of Seventeenth Street, between First and Second Avenues. The cornerstone was laid December 6, 1852, by Bishop Janes,† and the lecture-room was opened May 15, 1853, with a sermon by Bishop Simpson.‡ The dedication was on March 27, 1854, Rev. J. P. Durbin officiating. A parsonage was built in 1854.

Church, \$40,000. Parsonage, \$18,000. Debt, \$7,000. Salary, \$1,200. Rent, \$1,000. Other collections, \$340. Current expenses, \$990. Sunday-school, 1,018.

* A. Steele supplied. † *Christian Advocate*, vol. xxvii, p. 195.

‡ *Ibid.*, vol. xxviii, p. 75.

THIRTY-SEVENTH STREET.

(Kipp's Bay.)

In the Minutes of the New York East Conference of 1854 we read, "Twenty-seventh Street and Thirty-seventh Street, D. Curry, V. Buck." The society in Twenty-seventh Street established a Sunday-school about December, 1853, and, not long after, ground was obtained on the north side of Thirty-seventh Street, about half-way between Second and Third Avenues. A shanty which stood on the rear of the lot was occupied for a season, and in the fall of 1854 a brick dwelling was put up on the eastern part of the property, intended for a parsonage, the first floor of which was occupied for a while as a place of worship. At length a church was built of brick, with a basement mostly above ground. This was dedicated March 13, 1859, with services conducted by Rev. J. Kennady, Rev. Thomas De Witt, of the Reformed Church, and Rev. J. Porter. Its record is as follows:

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1854*	—	V. Buck.	1870	402	T. H. Burch.
1855*	—	"	1871	376	"
1856	98	H. Husted.	1872	350	"
1857	80	"	1873	286	R. Meredith.
1858	90	J. S. Mitchell.	1874	240	"
1859	137	"	1875	208	W. H. Russell.
1860	284	W. McAllister.	1876	205	"
1861	285	"	1877	182	C. P. Corner.
1862	257	D. Curry.	1878	217	"
1863	255	"	1879	266	E. A. Blake.
1864	260	W. H. Boole.	1880	265	"
1865	310	"	1881	221	"
1866	322	"	1882	208	G. H. Goodsell.
1867	318	W. McAllister.	1883	298	"
1868	380	"	1884	250	"
1869	391	"	1885	219	J. S. Whedon.

* Reported with Twenty-seventh Street.

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1886	218	J. S. Whedon	1889	194	R. T. McNicholl.
1887	188	"	1890	232	"
1888	201	R. T. McNicholl.			

In 1879, the congregation, finding itself heavily burdened, made over the property to the City Church Extension Society. The debt has been paid, and the church is now valued at \$40,000. The parsonage, however, has been sold.

Salary, \$1,500. Rent, \$600. Other collections, \$569. Current expenses, \$1,221. Sunday-school, 281.

TRINITY.

(*Free Tabernacle—Thirty-fourth Street.*)

In the statistics of the Chelsea (Thirtieth Street) Methodist Episcopal Church for 1854 there appears a loss of nearly one hundred members. An unfortunate controversy in regard to the renting of pews resulted in the withdrawal of a number, many of whom had been among the most zealous friends of the Church. They met for a time in a hall on Eighth Avenue, near Thirty-fourth Street, and finally erected a building on the south side of Thirty-fourth Street, a little east of Eighth Avenue, which was called the Trinity Church.* The corner-stone was laid on July 12, 1855,† by Bishop Janes, addresses being delivered by E. O. Haven, Dr. A. M. Osbon, etc. The dedication took place on June 29, 1856, Bishop Janes preaching in the morning, Rev. H. Mattison in the afternoon, Dr. R. S. Foster in the evening. The building was of blue stone, 65 feet by 99, with a tower 90 feet high, and was both externally and

* This must not be confounded with the present Trinity Methodist Episcopal Church in East 118th Street.

† *Christian Advocate*, vol. xxx, pp. 111, 115.

internally a very fine edifice. Its appointments and statistics were :

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1854	58	To be supplied.*	1864	276	A. Cookman.
1855	105	"	1865	291	T. F. Hildreth.
1856	119	R. S. Foster.	1866	300	"
1857	155	M. D'C. Crawford.	1867	267	"
1858	181	"	1868	215	C. D. Foss.
1859	193	To be supplied.†	1869	257	"
1860	246	J. L. McKown.	1870	240	"
1861	247	G. S. Hare.	1871	238	J. E. Cookman.
1862	259	"	1872	241	"
1863	251	A. Cookman.	1873	251	"

During Mr. Cookman's last term the members, finding their burdens too heavy, and the organization of St. Luke's, in Forty-first Street, near Sixth Avenue, probably drawing largely on the material of which their congregation was composed, concluded to abandon the enterprise, and gave the property to the City Church Extension Society. The seats were made free and the name changed to Free Tabernacle. Mr. Cookman remained, and the record after this is :

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1874	318	L. H. King.	1878	311	W. N. Searles.
1875	290	J. Johns.	1879	367	"
1876	300	"	1880	303	
1877	318	"			

During this last year, however, the Church Extension Society concluded to sell the property. After cancelling a mortgage of \$38,000, \$11,000 was used to purchase lots in Seventy-first Street for the St. Andrew's Church, \$6,000 to purchase lots in 109th Street for the Church of the Saviour, and Sixty-first Street, Fifty-third Street, and Beekman Hill were each aided to the amount of \$5,000. Thus, though a fine building was lost, its proceeds seem to have been used judiciously to strengthen other enterprises of more promise.

* Supplied by H. Mattison. † Supplied by J. L. McKown.

FORTY-FOURTH STREET.

(*Janes Church.*)

The Janes Church originated in a Sunday-school begun by members of the Forty-third Street Church, in Eleventh Avenue near Forty-fourth Street, about 1857. City missionaries supplied it for several years, until 1863. On Sunday, June 25, of that year, the building was dedicated with a sermon by Rev. C. D. Foss. It is near Eleventh Avenue, is 32 feet by 70, and cost, including the ground, \$20,000.* It has a stone front, and is pleasant and commodious. Its record is :

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1863	—	J. C. Washburn.	1877	203	S. I. Ferguson.
1864	63	"	1878	176	G. H. Corey.
1865	58	"	1879	175	"
1866	110	J. F. Richmond.	1880	202	J. E. Gorse.
1867	135	"	1881	200	"
1868	175	"	1882	195	J. G. Oakley.
1869	208	U. Messiter.	1883	193	"
1870	195	"	1884	240	"
1871	190	"	1885	215	L. H. King.
1872	185	W. Ostrander.	1886	190	"
1873	180	"	1887	205	"†
1874	270	"	1888	192	J. Rowe.
1875	216	S. I. Ferguson.	1889	188	W. E. Ketcham.
1876	222	"	1890	166	H. C. Earl.

Church, \$35,000. Parsonage, \$10,000. Debt, \$6,000. Salary, \$1,200. Rent, \$800. Other collections, \$183. Current expenses, \$1,250. Sunday-school, 150.

ST. JOHN'S.

(*Fifty-third Street.*)

In May, 1858, the second story of a frame building at the corner of Fifty-eighth Street and Eighth Avenue was hired and fitted up for public services, and the first

* *Christian Advocate*, vol. xl, p. 205.

† Mr. King died November 18, 1887.

sermon was preached by Rev. J. Longking on May 22. In October of the same year a Baptist church, in Fifty-third Street, between Broadway and Eighth Avenue, of which the brick basement had been roofed over and fitted for a place of worship, was bought for \$12,000. The last service in this building was held April 9, 1870, after which it was torn down and the corner-stone of the present edifice laid by Bishop Janes on June 30, 1870. The charge was for a time a part of the mission work on the west side, and its name first appears on the Minutes in 1862, after which its record is:

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1862	—	A. McLean.	1877	306	J. F. McClelland.
1863	145	G. E. Harris.	1878	298	G. Van Alstyne.
1864	104	T. Lodge.	1879	344	A. P. Lyon.
1865	92	"	1880	246	J. J. Dean.
1866	100	G. C. Esray.	1881	192	"
1867	100	"	1882	176	G. E. Strobbridge.
1868	186	W. Goss.	1883	329	"
1869	126	"	1884	402	"
1870	133	"	1885	375	J. W. Ackerly.
1871	122	A. D. Vail.	1886	345	"
1872	209	"	1887	310	"
1873	227	"	1888	235	J. E. Gorse.
1874	245	J. M. King.	1889	237	"
1875	277	"	1890	248	"
1876	338	"			

The elevated railroad runs in front of the building and seriously interferes with the prosperity of the Church.

Church, \$75,000. No parsonage. Debt, \$10,000. Salary, \$1,500. Other collections, \$427. Current expenses, \$1,600. Sunday-school, 230.

TWENTY FOURTH STREET.

(*Second Church on that site.*)

After the Chelsea Church removed to its new edifice in Thirtieth Street the building in Twenty-fourth Street was used by a congregation of Universalists. At the

New York Conference of 1859 Rev. W. H. Ferris was appointed to the New York City Mission. In the basement of a church building in Twenty-fourth Street, between Sixth and Seventh Avenues, the audience-room of which was occupied by a society of the "Evangelical Association," generally known as Albrights, he found a congregation which invited him to take them under his care, and he accordingly organized them as a Methodist Episcopal Church. Rev. Joseph Longking was assisting Mr. Ferris, and finding the accommodations not all that was desirable, and learning that the old building near Ninth Avenue was unoccupied, at his suggestion it was obtained for the use of the society. On September 11, 1859, it was re-opened with a sermon by Rev. James Porter; but on Sunday morning, October 29, a little before the hour of service, it was burned down. A hall on Eighth Avenue was occupied for a season; but at length two lots, that on which the church had stood and one adjoining it, on the east, were bought for \$8,600. The corner-stone of a new building was laid August 8, 1860, by Bishop Janes,* and on October 25, the basement story having been finished and covered with a temporary roof, was dedicated by the same bishop.† On Sunday, July 21, 1866, the building, having been completed, was dedicated, Bishop Janes again officiating.‡ The following is its record from the time of its appearance in the Minutes as a separate charge:

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1862	—	T. Lodge.	1866	372	A. K. Sanford.
1863	245	"	1867	343	T. W. Chadwick.
1864	262	A. K. Sanford.	1868	375	J. E. Gorse.
1865	252	"	1869	415	"

* *Christian Advocate*, vol. xxxv, p. 130.

† *Ibid.*, vol. xxxv, p. 187.

‡ *Ibid.*, vol. xlii, p. 237.

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YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1870	366	J. E. Gorse.	1881	363	O. Haviland.
1871	377	J. W. Selleck.	1882	358	"
1872	402	"	1883	328	W. N. Searles.
1873	315	"	1884	350	"
1874	281	T. Lodge.	1885	372	A. K. Sanford.
1875	350	"	1886	386	"
1876	290	"	1887	390	"
1877	267	B. H. Burch.	1888	358	J. E. Cookman.
1878	312	"	1889	389	"*
1879	321	"	1890	370	R. M. Stratton.
1880	354	O. Haviland.			

Church, \$50,000. Parsonage, \$12,000. Debt, \$14,500. Salary, \$1,533. Rent, \$1,000. Other collections, \$785. Current expenses, \$2,236. Sunday-school, 300.

TRINITY, EAST ONE-HUNDRED-AND-EIGHTEENTH STREET.

(*Second Avenue.*)

On a pleasant Sunday in July, 1859, a little company met for religious services in the basement of the house of Mrs. Hester Ann Clark, on East 120th Street. In September of the same year four lots were bought on 116th Street, east of Second Avenue, and preparations made to put up a temporary building at a cost of \$4,000. On October 10, the Rev. Heman Bangs, presiding elder, formed a society, and about the same time Rev. Valentine Buck was appointed pastor. Land was afterward secured at the corner of 119th Street and Second Avenue, and the corner-stone of a brick edifice was laid August 27, 1860, by Drs. Kennady and Scudder.† The

* Mr. Cookman resigned shortly after Conference to enter the Protestant Episcopal Church. R. M. Stratton supplied.

† *Christian Advocate*, vol. xxv, p. 142.

basement was occupied in December, 1860,* and the building was dedicated on September 15, 1861, Rev. J. H. Perry preaching on Isa. xlvi, 13.† In 1882, the elevated railroad in Second Avenue proving a serious disturbance to the congregation, this property was sold for \$27,600, and on June 12 the corner-stone of a new church was laid on the north side of 118th Street, east of Second Avenue. This was dedicated October 28, 1883. The total cost was \$105,000. Its statistics and pastors have been:

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1860	40	G. S. Gilbert. ‡	1876	561	T. H. Burch.
1861	101	"	1877	555	"
1862	119	J. L. Peck.	1878	551	L. S. Weed.
1863	126	"	1879	609	"
1864	140	A. H. Mead.	1880	585	J. Johns.
1865	140	"	1881	633	"
1866	92	To be supplied. §	1882	665	"
1867	224	John Parker, 2d.	1883	594	T. H. Burch.
1868	315	"	1884	607	"
1869	370	W. C. Steele.	1885	596	"
1870	440	"	1886	717	M. Hulburd.
1871	440	"	1887	833	"
1872	457	W. W. Bowdish.	1888	945	"
1873	455	"	1889	837	T. H. Burch.
1874	569	"	1890	689	"
1875	631	T. H. Burch.			

This is at present the most flourishing church in the city under the care of the New York East Conference.

Church, \$97,000. Parsonage, \$13,000. Debt, \$23,900. Salary, \$2,400. Rent, \$800. Other collections, \$2,610. Current expenses, \$4,100. Sunday-school, 885.

* *Christian Advocate*, vol. xxxvi, p. 5.

† *Ibid.*, vol. xxxvi, p. 296.

‡ J. B. Merwin was appointed to Second Avenue, and G. S. Gilbert to Waterbury, Conn., but immediately after Conference an exchange was made.

§ J. Parker, 2d, supplied.

BEEKMAN HILL.

(Fiftieth Street.)

On Tuesday, March 20, 1860, a class of twelve persons was organized in the Beekman Mansion* by the Rev. J. S. Mitchell, then pastor of the Thirty-seventh Street Church. On April 5 a board of trustees was elected, and on May 9 the first quarterly conference was held. On the morning of September 16 a Sunday-school of seventeen scholars was organized in a carpenter's shop near the corner of Second Avenue and Fifty-first Street. In the afternoon, at four o'clock, Rev. F. S. De Hass preached on Num. xiii, 30: "Let us go up at once, and possess it; for we are well able to overcome it." On the next Sunday the school had doubled and the congregation had greatly increased. This "shanty," as it was called, was occupied by the school and congregation for more than a year. Ground was bought, and on October 14, 1861, a chapel was begun, the lower part of which was occupied on January 26, 1862, and the upper part on July 20, Bishop Janes preaching the first sermon on the last occasion. In the meanwhile a gracious revival added nearly forty probationers.

* This building, in the neighborhood of what was once called Turtle Bay, an inlet from the East River, stood near First Avenue not far from Fifty-first Street. It was built by Dr. James Beekman in 1764, and during the Revolution was occupied in turn by the British commanders as a country-seat. Here the unfortunate Nathan Hale was tried and sentenced to death, and confined in the greenhouse in the garden on the night before his execution.—*Booth's History of New York*, p. 620. An engraving of it can be seen in *Valentine's Manual* of 1861, pp. 496, 502. S. W. Dunscomb, a local preacher, occupied it at the time, and to his labors the church owes its origin.

The reports and appointments have been:

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1860	10	To be supplied.*	1876	157	W. H. Thomas.
1861	38	"	1877	133	D. O. Ferris.
1862	123	J. S. Mitchell.	1878	69	W. P. Corbit.
1863	142	J. Floy.†	1879	81	To be supplied.
1864	123	C. B. Ford.	1880	88	L. R. Streeter.
1865	154	"	1881	100	"
1866	188	"	1882	92	"
1867	209	F. Bottome.	1883	126	D. W. Couch.
1868	195	"	1884	137	"
1869	181	"	1885	143	"
1870	144	W. H. Boole.	1886	201	J. Johns.‡
1871	129	"	1887	180	"
1872	104	W. C. Steele.	1888	210	"
1873	172	"	1889	290	J. Parker, 2d.
1874	195	W. H. Thomas.	1890	285	"
1875	187	"			

During the term of Rev. C. B. Ford the first parsonage was commenced, and during that of Rev. W. C. Steele a new church was built, and in connection with it the present parsonage. The corner-stone was laid November 19, 1872, by Bishop G. Haven, after addresses by himself and Rev. John Hall, D.D., of the Presbyterian Church. The building was opened April 13, 1873, with a sermon by Rev. Thomas Guard, and dedicated one week later by Bishop Janes.§ The church and parsonage cost \$46,000.||

Church, \$50,000. Parsonage, \$10,000. Debt, \$4,000. Salary, \$2,000. Rent, \$1,000. Other collections, \$623. Current expenses, \$1,581. Sunday-school, 1,000.

* In September H. L. Bray, of East Maine Conference, took charge.

† Mr. Floy died suddenly in October, 1863. In the following January A. H. Mead took charge until Conference.

‡ Mr. Johns died September 25, 1888. J. Parker, 2d, supplied.

§ *Christian Advocate*, vol. xlviii, pp. 125, 133.

|| Presiding elder's report to New York East Conference, 1874.

CHAPTER XXX.

CHURCHES: THIRTY-FIFTH STREET—PERRY STREET—
SIXTY-FIRST STREET—ST. ANDREW'S—WESLEY CHAP-
EL—FRANKLIN STREET—WASHINGTON HEIGHTS.

THIRTY-FIFTH STREET.*

(*Tenth Avenue Mission.*)

ON October 11, 1863, a mission school was organized in a vacant store on Tenth Avenue near Thirty-seventh Street. In 1865 it appears in the Minutes as the Tenth Avenue Mission, and V. Buck is appointed to the charge, and in 1866 he reports fifty-two members. It then came under the care of the New York City Mission, in which D. L. Marks, A. K. Sanford, J. F. Richmond, W. E. Ketcham, and A. McLean labored jointly or successively. In 1872 A. McLean is assigned to Thirty-fifth Street, and in 1873 reports one hundred and forty-seven members. Then, until 1878, it is again included in the general mission, A. C. Morehouse, W. S. Bouton, and J. F. Richmond being the preachers. In 1878 it again stands alone, and has so continued until the present time. Its appointments and statistics have been as follows:

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1878	—	G. W. Terbush.	1885	192	W. C. Smith.
1879	162	"	1886	180	H. C. Earl.
1880	177	A. Stephens.	1887	213	"
1881	186	"	1888	208	"
1882	203	"	1889	204	"
1883	193	W. C. Smith.	1890	176	A. K. Sanford.
1884	192	"			

* Principally from reports of the City Church Extension and Missionary Society.

The church is in West Thirty-fifth Street, near Ninth Avenue. It is 25 feet by 82, and of brick. When it was dedicated on October 21, 1866, it was presented to the society by W. W. Cornell. It cost about \$11,000.

Church, \$20,000. No parsonage. No debt. Salary, \$900. Rent, \$300. Other collections, \$103. Current expenses, \$293. Sunday-school, 222.

PERRY STREET.*

(*Bank Street.*)

On November 1, 1863, a Sunday-school was opened at 693 Washington Street, near Charles Street. This was afterward removed to 111 and 113 Bank Street, on the first floor of a large, old-fashioned building known in the neighborhood as "Noah's Ark," from the fact that it was once the country residence of Mordecai M. Noah, a celebrated editor of the city, of Jewish descent. At length a plot of ground, 42 by 97 feet, in Perry near Greenwich Street, was bought for \$13,000. On this a building was erected 42 by 81 feet, with an end gallery separable from the audience-room by glazed sliding-doors, to be available for the infant-class and other purposes, and two class-rooms beneath. A two-story addition in the rear also furnished a room on each story 16 by 20 feet. The front is of brown and yellow free-stone and brick, in early English Gothic. The corner-stone was laid August 21, 1868, by Bishop Janes, after addresses from himself and Rev. Drs. Curry and Ferris.† The dedication took place on December 20, 1868,

* Principally from reports of the City Church Extension and Missionary Society.

† *Christian Advocate*, vol. xliii, p. 277.

Bishop Janes preaching in the morning.* The total cost, including the ground, was about \$40,000. Until this time the pulpit had been generally supplied by local preachers, the Rev. S. Merritt having charge. In 1869 its name first appears in the Minutes, and its subsequent history is as follows:

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1869	—	S. M. Vernon.	1880	310	J. M. Burgar.
1870	346	C. S. Brown.	1881	272	"
1871	240	"	1882	260	"
1872	277	"	1883	246	O. Haviland.
1873	260	W. H. Evans.	1884	249	"
1874	195	"	1885	205	T. Lodge.
1875	87	W. Ostrander.	1886	222	"
1876	120	"	1887	236	"
1877	120	To be supplied.†	1888	225	S. Lowther.
1878	243	"	1889	269	"
1879	285	"	1890	248	"

Church, \$40,000. No parsonage. No debt. Salary, \$1,600. Other collections, \$220. Current expenses, \$650. Sunday-school, 297.

SIXTY-FIRST STREET.

Somewhere about 1840, at the request of the managers of the Colored Orphan Asylum, then in Twelfth Street, near Sixth Avenue, the Bible-class of the Greene Street Methodist Episcopal Church assumed the charge of the Sunday-school of the Asylum. The writer was the first superintendent, and when, about twenty-three years after, he became pastor of the Twenty-seventh Street Church he found the school in the care of some of the young people of that congregation. During the draft-riots, in the summer of 1863, the building then occupied

* *Christian Advocate*, vol. xliii, p. 413.

† S. Merritt supplied these three years.

by the institution in Fifth Avenue, between Forty-third and Forty-fourth Streets, was destroyed by the mob, and the children were temporarily accommodated on Blackwell's Island. Here the teachers from the Twenty-seventh Street Church still conducted the school, but when the institution was removed to its present location on Washington Heights the distance was too great to admit of their continuing the work. Looking around for a field where they might be useful, they concluded to begin a school under the auspices of the City Sunday-school Society, in the neighborhood of Third Avenue and Sixtieth Street. A hall over Dingeldein's lager-beer saloon, No. 932 Third Avenue, was hired, and here, on December 6, 1863, the school was opened. On January 10, 1864, the writer preached the first sermon, on Num. x, 29.

The school prospered, and two lots were bought on Sixty-first Street, between Second and Third Avenues, and a small frame church was put up, which was dedicated November 18, 1866. Other property adjoining was afterward secured, and in 1873 steps were taken for a new edifice. The corner-stone was laid in May, 1874, and on Sunday, March 14, 1875, the house was dedicated by Bishop Janes, after a sermon by Bishop Andrews. The building is of Philadelphia brick, with Nova Scotia stone trimmings, and covers 75 feet by 130. The main audience-room is 65 feet by 85. The chief Sunday-school room is in the front of the second story, 75 feet by 47, and opens with sliding-doors into the audience-room, forming an end gallery. Beneath this, on the first floor, are rooms for the infant class and for prayer and class meetings. The cost of building and furniture was \$69,000.

For several years the charge was under the care of the City Mission, Messrs. Hollis, Ross, and Platt being

the preachers. In 1871 it first appears in the Minutes, and its record from that time is :

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1871	—	J. Pullman.	1881	268	L. Parker.
1872	—	"	1882	252	"
1873	134	"	1883	246	E. S. Todd.
1874	153	R. Crook.	1884	249	"
1875	144	"	1885	254	"
1876	152	"	1886	258	H. Henderson.
1877	220	J. E. Cookman.	1887	240	"
1878	256	"	1888	298	" *
1879	250	"	1889	323	J. W. Johnston.
1880	252	L. Parker.	1890	200	"

Church, \$125,000. Parsonage, \$15,000. No debt. Salary, \$2,500. Rent, \$15,000. Other collections, \$890. Current expenses, \$2,100. Sunday-school, 500.

ST. ANDREW'S.

(Sixty-seventh Street—Sixty-eighth Street—Bloomingdale Mission—Broadway Mission—Seventy-first Street.)

Rev. J. N. Shaffer, at that time pastor of the Forty-third Street Church, gives the following extract from his journal under date of July 16, 1852: "This evening held meeting at the house of Brother Garbrant, in Bloomingdale. Brother G. Walker, a local preacher, preached. After he closed I made some remarks, and appointed another meeting. There were some Methodist meetings held in that vicinity about eight years ago. We hope to see in a few years a flourishing church established in that neighborhood." Mr. Shaffer organized a class, of which William Ellis was appointed leader. Three lots were leased in Sixty-seventh Street, near the Boulevard, and the people of Forty-first Street fur-

* Mr. Henderson resigned during the year. J. W. Johnston took charge.

nished funds for the building. This cost about \$1,000, and was dedicated on April 30, 1853, after a sermon by Rev. James H. Perry.* But in 1857 the property was sold under foreclosure, and the little society was dissolved, some of the members connecting themselves with the new enterprise which resulted in the St. John's Church on Fifty-third Street.

But there was living in the neighborhood a zealous local preacher named Townsend H. Farrington. Through his means on a Wednesday evening in May, 1864, a little company of twelve met in a small room in a building owned by Walter Waldron, on Sixty-eighth Street, between the Boulevard and Tenth Avenue. On September 17, 1865, a Sunday-school was opened.† It was known at first as the Bloomingdale Mission, and then, on October 21, 1866, becoming located at the corner of Broadway and Sixty-ninth Street, it was named the Broadway Mission. On Sunday, February 2, 1868, it removed to the south-west corner of Sixty-eighth Street and the Boulevard, where a building was specially fitted up for the purpose, which was opened with a sermon by the presiding elder, Rev. W. H. Ferris.‡ At length a suitable site was secured on the north side of Seventy-first Street, west of Ninth Avenue. The corner-stone was laid April 26, 1881, by Bishop Harris, Revs. M. D'C. Crawford and J. P. Newman assisting.§ The dedication took place June 4, 1882. The lots cost \$23,000; the chapel and furniture a little more than \$24,000. The building was 38 by 90 feet. ||

* *Christian Advocate*, vol. xxviii, p. 63.

† Report of City Sunday-School and Missionary Society for 1866.

‡ This building is now occupied as an express office.

§ *Christian Advocate*, vol. lvi, p. 281.

|| While the building was in contemplation a little boy in the Sunday-school, having heard something about people having a brick in

This charge being at first under the general care of the City Mission its name does not appear in the Minutes until 1876. From that time its record is as follows:

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1876	—	W. S. Bouton.	1884	110	J. N. Ramsey.
1877	60*		1885	102	C. S. Harrower.
1878	—		1886	91	"
1879	—	To be supplied.†	1887	117	"
1880	67	E. B. Lockwood.‡	1888	147	J. M. King.
1881	85	C. W. McPherson.	1889	216	"
1882	90	J. N. Ramsey.	1890	250	G. E. Strobidge.
1883	108	"			

This congregation has recently completed a new building on the south side of Seventy-sixth Street, between Ninth and Tenth Avenues, on a plot 129 feet by 102. The material is Indiana limestone, and the architecture early Romanesque. Church, chapel, and parsonage are closely connected, and the whole is unique and attractive. The corner-stone was laid on September 14, 1889, by Rev. J. M. Buckley, and after a sermon on Sunday morning, June 8, 1890, by Bishop D. A. Goodsell, on 2 Sam. xxiv, 24, the building was dedicated by Bishop Andrews.

Church, \$200,000. Parsonage, \$37,000. Debt, \$90,000. Salary, \$3,000. Rent, \$1,250. Other collections, \$1,161. Current expenses, \$2,000. Sunday-school, 190.

the church, went to where some houses were in progress in the neighborhood and asked one of the workmen for a brick, telling him what he was going to do with it. He bore his prize home and told his mother, and was not satisfied until she permitted him to take it to the school and give it to the superintendent. His brick is in the western wall of the building in Seventy-first Street.

* Connected with Grace Church, with N. O. Lent as pastor.

† E. B. Lockwood was the supply.

‡ On June 11, 1880, Mr. Lockwood finished what promised to be a career of great usefulness in a collision between the steamers *Narragansett* and *Stonington*, on Long Island Sound. His place was supplied by C. W. McPherson.

WESLEY CHAPEL.

(*Cannon Street—Rivington Street—Tompkins Street—Attorney Street.*)

On the second floor of a building at the corner of Rivington and Cannon Streets a school was opened June 18, 1865. On May 20, 1866, it was removed to 313 Rivington Street. In May, 1872, it became homeless for a while, meeting in a tent, but in the fall secured a place at 15 Tompkins Street, near Broome Street. At last, however, a more permanent habitation was obtained on the corner of Stanton and Cannon Streets. But in 1877, the colored congregation which had occupied the building 87 Attorney Street having been disbanded, this society, now called Wesley Chapel, occupied that building. During the earlier period of its history it was under the care of the City Mission, and its name does not appear in the Minutes until 1873, when Tompkins Street reports a membership of thirty-five, and Rivington Street receives R. Roden as its pastor. Its subsequent history is:

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1874	45	Supplied by R. Ro-	1884	167	J. V. Saunders.
1875	81	" [den.	1885	136	W. Platts.
1876*	93		1886	131	"
1880	—	T. M. Terry.	1887	147	Supplied by G. N.
1881	213	"			Compton.
1882	201	J. V. Saunders.	1888	63	
1883	187	"			

In 1888 it was united with Allen Street, with C. M. Pegg as pastor.

FRANKLIN STREET.

On November 26, 1865, a Sunday-school was opened at No. 21 Worth Street, on the second floor of a dilapi-

* 1876, 1877, 1878, Wesley Chapel and Eleventh Street, A. C. Morehouse; 1879, Wesley Chapel and Eleventh Street, T. H. Smith.

dated building, of which the owner gave the use.* On June 2, 1868, it was removed to 168 Franklin Street, near Greenwich, and a church was organized. Afterward a house and lot were bought at 176 Franklin Street, for \$16,000, and more than \$3,000 spent for alterations.

The name first appears in the Minutes of 1876, in connection with other divisions of the City Mission work. In 1878 it stands alone, and is "to be supplied," and so continued until 1888, Rev. S. Merritt generally having charge. In 1888 T. Lodge was appointed, and in 1889 F. Hamlin succeeded him, but in 1890 it is again "to be supplied."

The reports of its membership, as far as they can be given separately from those of other charges, have been:

YEAR.	MEMBERS.	YEAR.	MEMBERS.	YEAR.	MEMBERS.	YEAR.	MEMBERS.
1879	41	1882	284	1885	331	1888†	
1880	39	1883	265	1886	372	1889	213
1881	156	1884	318	1887	394	1890	250

The property is valued at \$30,000. No debt. Salary, \$1,500. Other collections, \$193. Current expenses, \$750. Sunday-school, 320.

WASHINGTON HEIGHTS.

(152d Street.)

The first effort to found a Methodist Episcopal Church in this neighborhood began in 1853, through the instrumentality of C. C. North, John Bellamy, and J. M. Holland. But after a few years the removal of several of the most prominent members so discouraged those that remained that on April 1, 1867, the services were

* Report of City Church Extension Society, 1866, p. 14.

† No distinct report.

suspended. Of this prehistoric period we get from the Minutes of the Conference the following items:

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1859	—	S. C. Perry.	1861	22	J. J. Harrison.
1860	17	C. W. Lyon.	1862	19	

But the name is not found in the list of appointments for 1862, nor does it appear in the Minutes again until 1865, when we have, "Riverdale and Washington Heights, W. H. Smith and A. L. Culver." In 1866, A. N. Mulnix (properly Molyneaux) was appointed. It makes no report in 1867, and is left to be supplied. In the fall of 1867, however, through the liberality of W. W. Cornell, a building belonging to the Reformed Dutch Church, in 152d Street, east of Tenth Avenue, was leased, and on November 3 regular services were begun under the charge of Rev. J. D. Blain, of the California Conference. In February, 1868, Mr. Cornell bought four lots on the corner of 153d Street and Tenth Avenue, at the cost of \$12,000, \$3,000 of which was a donation from the Carman estate. The cornerstone was laid December 17, 1868, by Bishop Janes, and the dedication took place on November 14, 1869, Bishop Foster preaching in the morning and Bishop Janes in the evening. Bishop Morris was also present. The building and furnishing cost rather more than \$48,000, making a total of above \$60,000, of which Mr. Cornell gave in all \$22,000. Mr. Rembrandt Lockwood, the architect, gave his services, valued at \$2,150. The material is brick, with brown-stone trimmings, and is 55 by 85 feet, with a spire 135 feet high, and a basement above ground. It will seat about six hundred. In March, 1874, under the ministry of Rev. T. Lodge, a parsonage was completed on the south side of the church, at a cost of \$8,500.

Until the Conference of 1869 the place was entered on the Minutes "to be supplied." From November, 1867, to November, 1868, J. D. Blain was the supply, and W. G. Browning the rest of the year. For the following years the record is:

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1869	40	J. Millard.	1880	82	G. Draper.
1870	80	W. G. Browning.	1881	107	"
1871	59	W. M. Henry.	1882	125	"
1872*	48	"	1883	116	A. Stephens.
1873	62	T. Lodge.	1884	102	"
1874	60	H. H. Birkins.	1885	114	W. McK. Darwood.
1875	77	"	1886	153	"
1876	71	"	1887	208	"
1877	86	T. Lodge.	1888	228	W. N. Searles.
1878	87	"	1889	230	W. H. Mickle.
1879	85	"	1890	219	"

Church, \$70,000. Parsonage, \$15,000. Debt, \$14,000. Salary, \$1,800. Rent, \$1,000. Other collections, \$544. Current expenses, \$840. Sunday-school, 227.†

* In October, 1872, Mr. Henry was transferred to the Wyoming Conference, and W. P. Corbit supplied for the rest of the year.

† Mr. E. B. Treat has been superintendent since its formation, more than twenty years ago.

CHAPTER XXXI.

CHURCHES: ST. LUKE'S—CORNELL MEMORIAL—CHURCH OF THE SAVIOUR—GRACE CHURCH—ST. MARK'S—COLORED MISSION—EIGHTY-SECOND STREET—MADISON AVENUE—BETHANY—CALVARY—FIFTY-SIXTH STREET.

ST. LUKE'S.

IN 1856 or 1857 the Rev. Hiram Mattison, who had been a useful and respected minister of the Methodist Episcopal Church, established an Independent Methodist Society under the name of the New England Congregational Church. A neat building was put up on the south side of Forty-first Street, a little west of Sixth Avenue. But the enterprise failed, and the congregation was disbanded.

In October, 1868, a Sunday-school was begun in Hosack Hall, No. 57 West Forty-fourth Street. On November 12 of the same year a meeting was held at the house of J. B. Cornell, Esq., to consider the organization of a new Methodist Episcopal Church somewhere near Fifth Avenue, and between Fortieth and Fifty-ninth Streets. In the following April (1869) the New England Congregational Church was bought for \$30,000, and \$7,000 was spent for repairs and furnishing. It was opened for public worship on May 9, with services conducted by Bishop Janes and Drs. McClintock and Foster,* and the two last named, both connected with Drew Theological Seminary, supplied the pulpit until the session of the New York Conference of 1870. The Sunday-school, already mentioned, being called St.

* *Christian Advocate*, vol. xliv, p. 157.

Luke's, the newly organized Church adopted that title. From the Minutes we get this list of statistics and appointments:

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1870	86	C. S. Harrower.	1881	236	M. D'C. Crawford.
1871	138	"	1882	199	C. S. Harrower.
1872	156	"	1883	207	"
1873	183	J. F. McClelland.	1884	215	"
1874	209	"	1885	218	A. D. Vail.
1875	216	W. P. Abbott.	1886	216	"
1876	297	"	1887	121	E. S. Tipple.
1877	300	"	1888	174	"
1878	266	To be supplied.	1889	202	"
1879	252	M. D'C. Crawford.	1890	224	"
1880	210	"			

Church, \$30,000. No parsonage. No debt. Salary, \$2,000. Rent, \$500. Other collections, \$4,071. Current expenses, \$4,200. Sunday-school, 458.

CORNELL MEMORIAL.

(*Seventy-sixth Street.*)

In October, 1868, a Sunday-school was begun in a small store on Second Avenue, near Seventy-seventh Street. There also, in April, 1869, the church was organized, and shortly after the services were removed to a frame building belonging to Mr. Edward Kilpatrick, on the corner of Second Avenue and Seventy-seventh Street. Ground was at last bought on the north side of Seventy-sixth Street, a little west of Second Avenue, and a chapel erected, which was dedicated on Sunday, December 31, 1871, Revs. Thomas Guard, C. D. Foss, and J. B. Merwin officiating.* This building is still occupied by the Sunday-school, but by the

* *Christian Advocate*, vol. xlvii, p. 4.

side of it stands a very commodious and tasteful edifice, called the "Cornell Memorial Church," in memory of the late W. W. Cornell, to whose liberality the congregation is much indebted. This was dedicated March 25, 1883, Bishop Warren preaching on the occasion. The cost of the building and furniture was \$45,600.* The New York East Conference held its session for that year within its walls. For several years the charge was under the general care of the New York City Mission, though in 1871 Rev. F. Brown seems to have been especially assigned to that field. In 1873 we have its first report of membership and its first separate appointment, and the record from that time is:

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1873	147	J. S. Haugh.	1882	400	W. W. Bowdish.
1874	180	"	1883	427	H. E. Burnes.
1875	183	"	1884	448	"
1876	246	G. H. Goodsell.	1885	476	"
1877	226	"	1886	471	J. B. Hamilton.
1878	234	"	1887	446	"
1879	257	W. McAllister. †	1888	288	D. O. Ferris.
1880	247	W. W. Bowdish.	1889	282	H. W. Byrnes.
1881	397	"	1890	370	"

Church, \$125,000. No parsonage. No debt. Salary, \$1,600. Rent, \$660. Other collections, \$579. Current expenses, \$2,000. Its Sunday-school has been remarkably prosperous. For two years (1886-87) it reported nearly 1,650 scholars, and though in 1890 it numbered but 1,254 it is still the second in size in the Conference and the largest Methodist Sunday-school in the city. Much of its success is due to the labors of Mrs. Edward Kilpatrick.

* *Christian Advocate*, vol. lviii, p. 200.

† Mr. McAllister died January 3, 1880.

CHURCH OF THE SAVIOUR.

(South Harlem—East One-Hundred-and-Tenth Street—East One-Hundred-and-Eleventh Street—East One-Hundred-and-Thirteenth Street—East One-Hundred-and-Ninth Street.)

In the spring of 1869, under the auspices of the Second Avenue (now Trinity) Methodist Episcopal Church, services were begun in a vacant lot near the corner of 110th Street and Second Avenue. An old pear-tree furnished shade, and a cart was the pulpit from which Rev. W. C. Steele preached to the people. On June 6 a Sunday-school was organized, which met on Third Avenue, near 109th Street, but on September 5 was removed to the basement of a dwelling, 229 East 112th Street, occupied by Dr. Cox. More room being needed, the Second Avenue Church leased two lots on the west side of Second Avenue a little south of 110th Street, the site of the open-air services already mentioned. Here a frame building was put up, 30 feet by 60, into which the school, then numbering one hundred and seven scholars, removed October 10, 1869. It being evident that a church was needed in the neighborhood, the trustees of the Second Avenue Church offered the building to the New York City Church Extension Society. On October 23, 1870, the chapel was dedicated by Bishop Janes, and on November 13 a society of seventeen members was organized by Revs. W. Ross and W. Platts, city missionaries of the New York East Conference, the first class-leader being John W. Lyon. Better accommodations both for the school and congregation being needed, and no suitable location offering on the east of Third Avenue, it was thought advisable to cross the line into the New York Conference, and a site was selected on the south side of 113th

Street, west of Third Avenue, for which \$12,000 was paid. At the Conference of 1873 the charge appears in the Minutes of the New York East Conference as South Harlem, with a membership of eighty-eight, and W. Ross is appointed pastor. In May, 1873, a more desirable site came into the market on the south side of 111th Street, west of Third Avenue, which was bought for \$20,000. For nearly a year, however, the ground on 113th Street remained unsold, and finally was disposed of for \$11,750, a loss of \$250. In 1874 the report was one hundred and four members, and John L. Gilder was appointed pastor. The finances were at this time discouraging, and at the close of the year the church found itself with an indebtedness of \$21,000 and a membership of but seventy-two. The Minutes left it to be supplied, and Rev. Albert Van Camp, of the Erie Conference, filled the vacancy. The society was re-organized, a new board of trustees was elected, and in the early part of June the building at Second Avenue and 110th Street was moved to the 111th Street property. On June 27 the dedication took place, Rev. John Miley officiating. No report of numbers can be found for 1876. South Harlem disappears from the Minutes of the New York East Conference, and in its place we have in those of the New York Conference, "111th Street, George H. Smith." His term of three years, though one of financial embarrassment, was spiritually prosperous. The reports were:

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1877	147	George H. Smith.	1880	301	F. M. North.
1878	200	"	1881	282	"
1879	261	F. M. North.			

During Mr. North's administration the present church edifice in 109th Street was erected. It was dedicated October 29, 1881, by Bishop Andrews. J. B. Cornell

gave largely in cash besides contributing the stained-glass windows. The building is intended as a chapel for a larger edifice. It stands on the eastern part of a plot 118 feet by 100. The land cost \$19,500, and the building about \$25,000, including furnishing. It is very comfortable and attractive. It will be seen that the congregation led for some years a migratory existence, and had no small difficulties to overcome, but it seems now to be well established, with prospects of great success and usefulness.

Since Mr. North's departure its reports and pastors have been:

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1882	361	G. H. Gregory.	1887	490	C. Wright.
1883*	380	G. Van Alstyne.	1888	526	"
1884	434	"	1889	577	J. Y. Bates.
1885	426	J. G. Oakley.	1890	444	"
1886	540	"			

Church, \$40,000. No parsonage. Debt, \$7,500. Salary, \$1,820. Rent, \$480. Other collections, \$461. Current expenses, \$600. Sunday-school, 1,035. The school has been especially successful, being the second Methodist school in size in the city, and the largest in the New York Conference.

GRACE CHURCH.

In June, 1867, five lots were bought on the north side of 104th Street, between Ninth and Tenth Avenues, for \$6,000. On July 2, 1869, the first prayer-meeting was held at the house of F. B. Utter, M.D., on the corner of 107th Street and Broadway, at which ten persons were present. The same number also composed the congregation at the first sermon, which was preached

* In 1883 the name was changed to "Church of the Saviour."

at the house of Peter Coe, in 101st Street, near Ninth Avenue. On April 3, 1870, the chapel in West 104th Street, which cost \$17,000, was dedicated, W. H. Ferris, H. B. Ridgaway, and D. L. Marks preaching on the occasion.

For several years the pulpit was supplied by the preachers of the City Mission, and therefore the name is not found in the Minutes until 1872. From that time its record is :

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1872	—	D. L. Marks.	1882	39	T. Lodge.
1873	54	R. Wheatley.	1883	65	"
1874	71	"	1884	79	"
1875	80	"	1885	78	A. Stephens.
1876	71	G. N. Pratt.	1886	78	W. E. Ketcham.
1877*	57	"	1887	88	"
1879	—	W. S. Blake.	1888	99	"
1880	34	"	1889	99	F. L. Wilson.
1881	26	C. S. Harrower.	1890	196	F. Hermance.

This church, though young, has already furnished laborers for the missionary field. In 1874 John E. Robinson and his wife and F. A. Goodwin went out to assist Rev. W. Taylor in India.

The property is now valued at \$70,000. This includes a new chapel, very attractive and commodious, costing \$30,000. No parsonage. Debt, \$12,000. Salary, \$1,500. Rent, \$750. Other collections, \$262. Current expenses, \$800. Sunday-school, 338.

ST. MARK'S.

The first public services of this congregation were held on July 1, 1871, in Washington Hall, on Broadway, between Thirty-sixth and Thirty-seventh Streets,

* In 1877 and 1878 it was united with Sixty-eighth Street, under the charge of N. O. Lent.

Rev. W. F. Butler, formerly of the Zion African Methodist Episcopal Church, being in charge. A building on Thirty-fifth Street, a little east of Sixth Avenue, was afterward bought for \$50,500, and dedicated on January 4, 1873, Bishop Foster preaching on the occasion. Its history as found in the Minutes is :

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1872	—	W. F. Butler.	1882	335	W. P. Ryder.
1873	102	"	1883	240	"
1874	114	"	1884	267	J. A. Holmes.
1875	104	E. W. S. Peck.	1885	257	"
1876	193	"	1886	261	"
1877	204	"	1887	166	H. L. Monroe.
1878	219	R. A. Reid.	1888	230	"
1879	292	"	1889	307	"
1880	310	"	1890	346	"
1881	388	W. P. Ryder.			

A building in Forty-eighth Street, between Sixth and Seventh Avenues (formerly All Souls Protestant Episcopal Church), has recently been bought by the City Church Extension Society, and was occupied by the St. Mark's congregation on February 9, 1890. Connected with the church is a very flourishing lyceum with a membership of 350, said to be the largest literary association among the colored people of the city.

Church, \$70,000. No parsonage. Debt, \$26,000. Salary, \$1,000. Rent, \$400. Other collections, \$175. Current expenses, \$1,200. Sunday-school, 270.

COLORED MISSION.

(Broome Street—Ridge Street—Emanuel Church—Attorney Street.)

In July, 1867, the City Mission and Church Extension Society opened a room for worship for colored people at 121 Broome Street, near Willett Street. In 1869 this was removed to 67 Ridge Street, and again in May,

1870, to 95 Allen Street, where it took the name of "Emmanuel Church," and reported, in 1873, 104 members. Rev. T. Veitch had charge. In 1873 or 1874 a church at 87 Attorney Street (formerly occupied by the Protestant Methodists) was purchased for them for \$30,000. Its report in 1874 was 125, and it was to be supplied. In 1875 the number was 120, and in 1876 153, T. A. Davis being appointed the preacher both years. But in 1877 the congregation had diminished so much that it was disbanded, and the building was occupied for a time by a congregation of white people, which is now united with the Allen Street society at the Allen Street Memorial Church.

EIGHTY-SECOND STREET.

In the Minutes of the New York East Conference for 1878 we find, "Eighty-second Street, to be supplied," and it stands the same for two successive years. Its report of membership in 1879 was fifty, and it was again left to be supplied, the supply being M. J. Ryan. There is no report for 1880, and it is again "to be supplied," and M. J. Ryan and Philip Bartlett are named as supplies. Their number in 1881 was 50. In 1881 D. Curry was appointed, and reported, in 1882, 53. The appointment for that year reads, "Eighty-second Street and South Harlem," with D. Curry as preacher. In 1883 its report was twenty-five members, and it is again left to be supplied, but in 1884 it disappears from the Minutes.

MADISON AVENUE.

The Madison Avenue Church originated in the efforts of several persons, the most of whom were connected

with St. Paul's and St. Luke's Churches, who wished to provide for themselves a place of worship in their neighborhood. On October 16, 1881, a meeting was held at the Rev. Dr. Chapin's Collegiate School, 24 East Sixtieth Street, attended by about fifty. Rev. M. S. Terry, the presiding elder, acting as pastor, received the certificates of membership of Mr. and Mrs. W. H. Falconer. On November 1, twenty-eight more were added, and a board of trustees elected. At the laying of the corner-stone on July 31, 1882, Bishops Simpson and Harris officiated. Services were held for a while at the school-room before mentioned, Rev. J. M. Buckley acting as pastor, and the chapel was opened by him on January 7, 1883. On November 11 of the same year worship was held in the audience-room for the first time, Rev. O. H. Tiffany, the pastor, preaching, and on the following Sunday, November 18, the building was dedicated by Bishop Harris, Bishop Simpson having preached in the morning. The edifice is of stone, in the Romanesque style, extending 100 feet on Madison Avenue and 89 on Sixtieth Street, with a spire 128 feet high. The land and building cost about \$250,000.* Its record is as follows:

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1883	75	O. H. Tiffany.	1887	309	C. P. Masden.
1884	137	"	1888	336	"
1885	174	"	1889	306	E. McChesney.
1886	224	C. P. Masden.	1890	312	"

Church, \$262,000. Parsonage, \$35,000. Debt, \$65,000. Salary, \$4,000. Rent, \$2,500. Other collections, \$6,342. Current expenses, \$4,700. Sunday-school, 115.

* *Christian Advocate*, vol. lvi, p. 664; vol. lvii, pp. 8, 152, 264, 488; vol. lviii, pp. 24, 724, 744.

BETHANY CHAPEL.

In the report of the City Church Extension Society for 1882 we are told that "Faith Mission, in 123d Street and First Avenue," came under its management in the preceding February, and its name was changed to "Bethany Methodist Episcopal Chapel." Its record is:

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1882	—	To be supplied.*	1887	33	To be supplied.†
1883	21	D. Curry.	1888	33	"
1884	18	To be supplied.*	1889	38	"
1885	24	"	1890	37	"
1886	30	"			

The building, which is in 123d Street, near First Avenue, is small, but neat and comfortable, and the congregation is growing.

Church, \$2,000. No parsonage. No debt. Salary, \$400. Other collections, \$55. Current expenses, \$260. Sunday-school, 240.

CALVARY.

(*West Harlem.*)

As early at least as 1843 preaching services were held in a hired room on what is now the Boulevard, near 125th Street, provided for by the contributions of D. F. Tie-mann, Esq., (afterward mayor of the city), and his brother-in-law, Rev. J. C. Tackaberry. On June 1, 1851, a small frame church was dedicated on 131st Street, near the Boulevard, capable of accommodating about two hundred persons. Two lots were given, and the building,

*G. N. Compton supplied in 1882, 1884, and 1886, and, perhaps, in 1885.

†T. B. Smith supplied in 1887 and the three succeeding years.

costing over \$1,400, was dedicated free of debt, R. S. Foster, D.D., officiating.* Sometime about 1861 this was removed to 125th Street, near Sixth Avenue, where, under the titles of West Harlem, Hope Church, and One-hundred-and-twenty-fifth Street, it continued until 1881, when the presiding elder reported it disbanded.† It stood on leased ground and the lease could not be renewed, and for this and other reasons it was thought that an altogether new enterprise would be most advisable. It was called at first Manhattanville Mission, and its statistics and appointments were:

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1852	—	To be supplied.	1855†	50	O. E. Brown.
1853	29	R. T. Pearson.	1856	47	To be supplied.
1854	—	O. E. Brown.	1857	—	"

In 1858 no report, and the name Manhattanville disappears from the list of appointments. In 1859, however, we have Washington Heights, which was the successor to Carmansville.

About 1861 a colony from the old Harlem church (now St. James) began services in a frame building in 123d Street, near Fifth Avenue, and shortly after bought the old edifice at Manhattanville and removed it to 125th Street. This was called West Harlem, and its statistics and appointments were:

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1861	---	To be supplied.§	1867	112	V. N. Traver.
1862	79	E. B. Otheman.	1868	41	P. Germond.
1863	109	"	1869	141	"
1864	116	A. H. Wyatt.	1870	147	"
1865	121	"	1871	118	"
1866	129	To be supplied.			

* Letter of Rev. C. C. Leigh, and *Christian Advocate*, vol. xxvi, p. 102.

† Minutes of New York Conference, presiding elder's report.

‡ Name changed to Manhattanville and Carmansville.

§ Supplied by G. L. Taylor.

In 1871 the appointments read, "West Harlem, to be supplied," and immediately after, "Hope Church, N. B. Thompson." In a little while this "Hope Church" became the occupant of the building of the West Harlem congregation, and its history was:

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1871	—	N. B. Thompson.	1877†	106	To be supplied.
1872	74	"	1878	130	H. W. Byrnes.
1873	75	"	1879	108	L. C. H. Adams.
1874	98	J. G. Oakley.	1880	97	"
1875*	100	"	1881	103	
1876	92	To be supplied.			

At this Conference, as already stated, it was disbanded. It reported a property of \$1,500, of the disposition of which we have no record.

But the field was one that could not long remain unoccupied. In the fall of 1882 the matter was talked of, but no suitable place of meeting could be obtained. In 1883, however, a hall was erected on 125th Street, near Eighth Avenue. This was leased for two years and a half, and on December 23 public services were held in it for the first time, Rev. J. R. Day preaching in the morning, and Rev. F. S. Upham, of Drew Theological Seminary, in the evening. Rev. A. K. Sanford, superintendent of the City Church Extension Society, acted as pastor until the session of the ensuing Conference, when Rev. F. Mason North was appointed. Under his labors the membership and congregation increased, and the need of a church edifice became pressing. Ground was secured on the north-west corner of 129th Street and Seventh Avenue for \$40,000, and a contract made for the erection of a church, chapel, and parsonage for \$75,450. The corner-stone was laid October 14, 1886, by Rev. J. M. Reid, after an address by Rev. J. M.

* Name changed to One-hundred-and-twenty-fifth Street.

† H. W. Byrnes supplied.

Buckley, and on Sunday, October 23, 1887, it was opened for worship. Rev. Dr. Buttz, president of Drew Theological Seminary, preached in the morning, Rev. J. R. Day in the evening, and at 10:30 P. M. the house was dedicated by Rev. J. M. Reid. The entire cost was \$146,471 80. Of this \$80,000 had been already raised, and \$23,000 was subscribed on that day, leaving a debt of little more than \$40,000. The building is an admirable one, capable of seating more than one thousand, with a chapel which can accommodate a school of nine hundred, and with pleasant church parlors and library and reading-room. Already, however, the congregation is outgrowing its accommodations, and since the Conference of 1890 the building has been considerably enlarged. In June, 1889, the name was changed to "Calvary Church." Its reports and appointments have been:

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1884	60	F. M. North.	1888	451	E. S. Osbon.
1885	234	"	1889	483	J. R. Day.
1886	266	"	1890	633	"
1887	379	E. S. Osbon.			

Church, \$160,000. Parsonage, \$20,000. Debt, \$54,300. Salary, \$3,000. Rent, \$1,500. Other collections, \$4,461. Current expenses, \$1,240. Sunday-school, 905.

FIFTY-SIXTH STREET.

In October, 1883, a Sunday-school was organized in a little building on leased ground in Fifty-sixth Street, near Tenth Avenue, under the care of Mr. G. H. Cannon, but shortly after Mr. A. G. Newman was appointed superintendent. In a little while church services were begun, those in the morning consisting of the usual ex-

ercises and the reading of a sermon by the superintendent, the evening being supplied by such preachers as could be obtained. In 1884 Rev. Thomas B. Smith, a supernumerary preacher, was appointed pastor, and in June a church was organized. During the Conference year the building was enlarged at a cost of \$3,000. In February, 1887, Mr. A. G. Newman retired from the superintendency, and his son, A. S. Newman, was elected in his place. The school is said to be unusually orderly and efficient, and the membership of the church is steadily growing. A better building in a better location is needed. When these are secured the charge bids fair for great prosperity. From the Annual Minutes we get the following items:

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1884	—	T. B. Smith.	1888	85	J. W. Sweetman.
1885	31	"	1889	85	" †
1886	44	"	1890	102	To be supplied.‡
1887	51	To be supplied.*			

Church, \$2,000. No parsonage. No debt. Salary, \$1,200. Other collections, \$78. Current expenses, \$217. Sunday-school, 317.

* W. H. Leatherman supplied.

† Mr. Sweetman died March 6, 1890.

‡ R. C. Bell supplied.

CHAPTER XXXII.

THE ANNEXED DISTRICT.

CHURCHES: ST. STEPHEN'S—MORRISANIA—FORDHAM—
TREMONT—NORTH NEW YORK—WOODLAWN—WEST
FARMS—MOTT AVENUE—WOODSTOCK.

ST. STEPHEN'S.

(*Kingsbridge—South Yonkers—Riverdale—North New York Mission.*)

THE name of Kingsbridge appears first in the Minutes of 1826, but at that time it represented a circuit, including Yonkers, East Chester, West Chester, West Farms, etc. At least fifty years ago there was a small church about 25 feet by 40. It did not become a separate charge until 1853, when it is put down to be supplied. Richard Wheatley, then a young local preacher just arrived from England, was the supply, and being received at the Conference of 1854 he was returned. He reported, in 1854 38 members, and in 1855, 57. In the fall of 1853 the church was enlarged and renovated, and a lot was given by B. F. Howe for a parsonage. At the re-opening Rev. R. S. Foster preached, and J. B. and W. W. Cornell, J. B. Harriott, J. W. Kellogg, Anthony Civill, and others from the Greene Street Church and elsewhere contributed so as to pay the whole debt.

For four years after this it was united with Fordham, but in 1859 it again stands alone with R. H. Kelley as pastor. In 1860, the name was changed to South Yonkers, and in 1864 to Riverdale, in 1873 to Kingsbridge, in 1874 to North New York Mission, and in 1876 to St. Stephen's. Its appointments and reports have been:

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1859	—	R. H. Kelley.	1875	38	D. W. C. Van
1860	92	"			Gaasbeck.
1861	73	W. G. Browning.	1876||	33	"
1862	64	J. G. Shrive.	1879	—	To be supplied. ¶
1863	43	"	1880**	66	"
1864	40	W. H. Smith.	1881	No re-	"
1865*	56	"		port.	
1866	79†	A. Ostrander.	1882	"	S. Lowther.
1867	56	"	1883	45	R. H. Kelley.
1868	51	A. C. Gallahue.	1884	51	I. H. Lent.
1869	51	W. M. Henry.	1885	55	"
1870	43	L. B. Andrus.	1886	39	"
1871	40	R. Tarlton.	1887	43	N. B. Thompson.
1872	43	C. F. Wixen.	1888	63	"
1873‡	41	J. Croft.	1889	122	"
1874§	36	D. W. C. Van	1890	121	"
		Gaasbeck.			

The corner-stone of the present building was laid in December, 1875, by Bishop Janes. It was dedicated May 14, 1876, by Rev. A. M. Osbon. The total cost of ground, building, and furniture was \$10,000.

Church, \$11,000. No parsonage. Debt, \$2,500. Salary, \$1,000. Rent, \$300. Other collections, \$108. Current expenses, \$496. Sunday-school, 144.

MORRISANIA.

(Centenary.)

Somewhere about 1850 a frame church about 75 feet by 35 or 40 was erected on the west side of Fordham

* United with Washington Heights.

† This includes Washington Heights.

‡ Name changed to Kingsbridge.

§ Name changed to North New York Mission.

|| St. Stephen's and Woodlawn, and in 1877-78 with Fordham also, A. Coons pastor, but in 1879 St. Stephen's becomes independent.

¶ D. Tasker supplied.

** S. Lowther supplied, and also in 1881.

(now Third) Avenue, about 100 feet north of 168th Street. This was sold in 1866, when the present church was erected on the corner of Washington Avenue and East 166th Street, at the cost of \$50,000. The material was concrete or artificial stone, and some of this that was used in the tower appears to have been not properly prepared or not sufficiently hardened, and soon after its erection the tower fell. About \$10,000 was needed to repair damages, and, as a result, the church had to ask aid from the City Church Extension Society. The appointments and reports have been as follows :

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1850	—	C. C. Keys.	1871	128	T. B. Smith.
1851	51	"	1872	123	"
1852	80	G. Coles.	1873	127	"
1853	80	T. F. R. Mercein.	1874	130	J. P. Swift.
1854	150	A. C. Foss.	1875	121	"
1855*	142	"	1876	143	"
1856	110	W. C. Smith.	1877	136	D. W. C. Van Gaas- beck.
1857	164†	O. E. Brown.	1878	137	"
1858	120	D. O. Ferris.	1879	113	"
1859	91	E. B. Shurter.	1880	123	R. H. Kelley.
1860	76	J. W. Macomber.	1881	127	"
1861	97	"	1882	117	"
1862	54	To be supplied.	1883	137	S. Lowther.
1863	96	A. C. Gallahue.	1884	187	"
1864	96	"	1885	179	J. Rowe.
1865	84	A. C. Fields.	1886	172	"
1866	105	"	1887	198	"
1867	99	"	1888	204	C. W. Millard.
1868	128	T. Lodge.	1889	269	"
1869	120	"	1890	270	"
1870	123	"			

Church, \$40,000. Parsonage, \$10,000. Debt, \$13,000. Salary, \$1,500. Rent, \$700. Other collections, \$429. Current expenses, \$900. Sunday-school, 359.

* The appointment reads, "Morrisania and Upper Morrisania;" this last became Tremont.

† Including Tremont.

FORDHAM.

The name of Fordham appears in the Minutes for the first time in 1854, when Thomas Bainbridge was appointed there as supernumerary. He reported seven members in 1855. From that time, however, it stands connected with Kingsbridge or Tremont, or is left to be supplied until 1863. Thenceforward its record is:

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1863	—	N. Hubbell.	1877†	54	A. Coons.
1864	33	A. P. Lyon.	1879	—	W. G. Browning.
1865	32	"	1880	51	To be supplied.
1866	40	"	1881	53	T. B. Smith, sup.
1867	34	To be supplied.	1882	49	"
1868	34	J. C. Washburn.	1883	34	T. S. Bond.
1869	17	"	1884	35	"
1870*	23	W. M. Henry.	1885	34	"
1871	22	To be supplied.	1886	32	S. H. Scott.
1872	18	D. E. White.	1887	53	"
1873	12	To be supplied.	1888	51	To be supplied.‡
1874	17	"	1889	50	F. Bottome.
1875	19	"	1890	76	"
1876	19	A. Coons.			

The church, as far as can be ascertained, was built before 1862, and is a neat and comfortable frame house.

Church, \$6,000. No parsonage. No debt. Salary, \$1,200. Other collections, \$82. Current expenses, \$234. Sunday-school, 100.

TREMONT.

(*Upper Morrisania.*)

Somewhere about 1855 a few members of the Methodist Episcopal Church at Morrisania proceeded to organize the congregation now known as that of Tre-

* United with Highbridgeville.

† In 1877 and 1878 it was united with St. Stephen's and Woodlawn, with A. Coons as preacher.

‡ F. Bottome supplied.

mont. They occupied for a while "a little meeting-house by the way-side," but in 1885 a new and better location was secured on the corner of Washington Avenue and East 178th Street, 110 by 108 feet. Plans and specifications were prepared, but the builder's estimate of the cost exceeded that of the architect by about \$10,000, and the enterprise was necessarily delayed.* On September 16, 1886, however, the cornerstone was laid by the presiding elder, Rev. G. H. Gregory, after addresses by Revs. J. M. King and D. W. Couch.† The chapel was opened on March 20, 1887, with a sermon by the pastor, Rev. P. Germond,‡ and on June 26 the audience-room was dedicated by the presiding elder, Rev. A. J. Palmer, after a sermon by Rev. A. S. Hunt.§ It is a brick building, very much after the model of that erected a little while before at Mount Vernon, and will seat five hundred persons, and the lecture-room and its class-rooms, which are so arranged as to communicate with the audience-room, will accommodate about five hundred more. The land cost \$4,000, and the building about \$30,000. ||

Originally it was connected with Morrisania, but in the Minutes of 1857 the name first appears. Its record is:

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1857	—	S. C. Perry.	1865	100	J. W. Ackerly.
1858	82	"	1866	95	"
1859¶	80		1867	77	"
1862	—	V. Buck.	1868	102	N. B. Thompson.
1863	111	A. C. Field.	1869	134	"
1864	100	"	1870	166	"

* *Christian Advocate*, vol. lx, p. 716.

† *Ibid.*, vol. lxi, p. 622.

‡ *Ibid.*, vol. lxii, p. 173.

§ *Ibid.*, vol. lxii, p. 436.

|| *Ibid.*, vol. lxi, p. 558.

¶ In 1859 and 1860 it was united with Fordham, under the care of J. A. Sellick, and in 1861 with V. Buck as preacher.

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1871	163	P. R. Brown.	1881	212	F. Bottome.
1872	150	"	1882	166	N. B. Thompson.
1873	131	A. M. Osbon.	1883	169	"
1874	127	T. B. Smith.	1884	174	P. Germond.
1875	126	T. Lamont.	1885	251	"
1876	130	D. L. Marks.	1886	242	"
1877	131	"	1887	243	To be supplied.*
1878	127	"	1888	246	J. Y. Bates.
1879	182	F. Bottome.	1889	255	C. Wright.
1880	190	"	1890	294	"

Church, \$35,000. No parsonage. Debt, \$8,500.
 Salary, \$2,000. Rent, \$400. Other collections, \$304.
 Current expenses, \$1,000. Sunday-school, 297.

NORTH NEW YORK.

In 1865 three members of St. James Methodist Episcopal Church residing in Mott Haven, Brothers Adam Barton and John Archibald, and Sister Frances P. Wilson, established a prayer-meeting. The first meeting was held at the house of Mrs. Wilson on July 5, and was followed by others of increasing interest. Shortly after it was proposed to hold services in the open air on what was called "the green," at the junction of Garden and Main Streets (143d and 144th Streets). The first appointment was made for August 6, but, the weather being unfavorable, nothing was done until the following Lord's day, when Rev. J. H. Baker, a local preacher, conducted the services. These were kept up during the warm weather, and early in the fall a society was organized by Rev. A. H. Mead, of the Second Avenue Methodist Episcopal Church, and J. H. Baker was appointed leader. A dwelling was hired on 144th Street, east of Third Avenue, where a Sunday-school was held and regular preaching maintained every Sunday afternoon.

* R. M. Stratton supplied for a time, and then J. Y. Bates.

Before the society was organized Mr. Willis offered to give two lots and a sum of money for the erection of a church. Some delay took place, but finally the offer was accepted, and two lots on the corner of Willis Avenue and 141st Street were selected, and a third was afterward purchased. Mr. Willis also added a donation of \$250.

At the Conference of 1866 Rev. William H. Bangs was appointed to the charge, and steps were taken to erect a chapel capable of accommodating two hundred persons. This was dedicated on Sunday, September 11, 1866. On Thursday, July 9, 1868, the corner-stone of the church was laid by Rev. H. F. Pease, the presiding elder,* and on September 1 the building was dedicated by Rev. W. L. Harris (afterward bishop). The building was 44 feet by 67, and cost in all \$14,000.† In 1873 a parsonage was built on Willis Avenue, adjoining the church.

The Minutes furnish these items:

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1866	—	W. H. Bangs.	1879	197	G. Stillman.
1867	66	"	1880	222	"
1868	83	"	1881	210	T. N. Laine.
1869	80	L. P. Periy.	1882	316	"
1870	118	"	1883	351	"
1871	115	"	1884	368	M. Y. Bovard.
1872	122	J. L. Hall.	1885	381	"
1873	149	"	1886	394	R. W. Jones.
1874	174	"	1887	423	"
1875	144	C. B. Ford.	1888	366	"
1876	123	"	1889	414	J. Baird.
1877	134	"	1890	423	"
1878	193	G. Stillman.			

Church, \$20,000. Parsonage, \$6,000. Debt, \$1,350. Salary, \$1,600. Rent, \$500. Other collections, \$348. Current expenses, \$850. Sunday-school, 597.

**Christian Advocate*, vol. xliii, p. 229.

† *Ibid.*, vol. xliii, p. 231.

WOODLAWN.

In July, 1874, Rev. D. W. C. Van Gaasbeck, the preacher on the North New York Mission of the New York Conference, began services at Woodlawn in a tent loaned by J. M. Cornell. In the following winter the house of Mr. Peter Curry became the place of meeting. At length E. W. Willard, Esq., gave four lots, on which a chapel was erected and dedicated, free of debt, by Bishop Janes on April 16, 1876. The lots were valued at \$1,100, and the building cost about \$3,000.*

For several years this church was associated with St. Stephen's and Fordham, but in 1879 it became a separate charge. Since then its appointments have been:

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1879	—	To be supplied.	1885	68	W. D. Fero.
1880	43	"	1886	66	"
1881	28	T. Lodge.	1887	66	De Los Lull.
1882	34	J. O. Kern.	1888	43	J. M. Bugar.
1883	40	"	1889	51	"
1884	38	"	1890	60	"

Church, \$3,000. Parsonage, \$3,000. Debt, \$745. Salary, \$900. Rent, \$300. Other collections, \$49. Current expenses, \$125. Sunday-school, 64.

 WEST FARMS.†

Among the writer's earliest recollections is that of attending Methodist preaching in the village of West Farms in a room in a private house. Though quite a

* See reports of City Sunday-school and Church Extension Society.

† In the Minutes of the New York city preachers' meeting of July 16, 1825, we read: "*Resolved*, That the superintendent of this station address a letter to the preachers in New Rochelle Circuit in reference to forming a class in West Farms and West Chester, and that he lay

village, the only church edifice was one belonging to the Presbyterians, which stood a little out of the center of the place. At least fifty-five years ago, however, a small building was put up by the Methodists, but the congregation was not large. It was originally connected with the New Rochelle Circuit, afterward with Kingsbridge, and at length became associated with Westchester and Bronxville. In 1860 the building was improved at a cost of \$2,000. By the annexation of the district north of the Harlem River it has been brought within the city, and in 1882 it is included for the first time in the list of New York appointments, being left to be supplied. In the following October Rev. G. C. Spencer, a local preacher of the city, took charge of the society, and when received as a probationer in the Conference in the following spring he was appointed to the place, and also for the years 1884-85. In 1886 E. O. Tree succeeded him until 1890, when R. I. B. Illman was appointed. Mr. Spencer gave his services without a salary, and had the pleasure of seeing the beginning of what it is hoped will be permanent and increasing prosperity. The reports of membership have been:

YEAR.	MEMBERS.	YEAR.	MEMBERS.	YEAR.	MEMBERS.	YEAR.	MEMBERS.
1884	28	1886	39	1888	60	1890	54
1885	27	1887	47	1889	78		

the result before the preachers' meeting." At the meeting of July 27 a letter was read from Rev. S. Martindale, of New Rochelle Circuit, "stating that it was out of their power to do any thing for West Farms or to preach anywhere in that country on the Sabbath, and that if we can do any thing for them it will be well; therefore, *Resolved*, That the superintendent, either in person or by some one he may think proper to appoint, proceed 'to organize a class in West Farms and West Chester.'" No further notice of action is found, but no doubt it was taken, as the writer remembers being present at a quarterly meeting at West Chester a few years after.

The church is on Tremont Avenue, and is valued at \$3,500. No parsonage and no debt. Salary, \$800. Other collections, \$88. Current expenses, \$100. Sunday-school, 150.

MOTT AVENUE.

In June, 1882, Rev. A. N. Molyneaux, a superannuated member of the New York Conference, having lately moved into the neighborhood, began a prayer-meeting at his house on Mott Avenue.

Henry Lewis Morris, Esq., sold to the church a plot valued then at \$8,000 for \$4,000. It is on the corner of Mott Avenue and East 150th Street, a little more than one hundred feet square. A chapel has been built fronting 150th Street, capable of seating a congregation of more than two hundred, and containing a study for the pastor and class-rooms. It cost \$13,000, of which the late J. B. Cornell, Esq., gave \$3,000. It was opened on February 13, 1887, with a prayer-meeting at 8:45 A. M., after which Rev. G. H. Gregory, presiding elder of the district, preached on John xvi, 7, and Rev. J. S. Wheldon in the evening on Zech. xiv, 9, and the building was dedicated by Bishop Harris, this being the last occasion on which he performed such a service. There is space on the corner for a church fronting on Mott Avenue.*

The statistics and appointments have been:

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1885	—	D. L. Marks.	1888	78	W. F. Anderson.
1886	—	To be supplied.	1889	100	"
1887	45	W. F. Anderson.	1890	115	R. E. Wilson.

* *Christian Advocate*, vol. lxii, p. 173, and letter from Rev. W. F. Anderson.

Church, \$26,000. No parsonage. No debt. Salary, \$1,400. Other collections, \$219. Current expenses, \$575. Sunday-school, 200.

WOODSTOCK.

This youngest sister of the household of New York city Methodism was born just in time to have a place in this family record. On October 13, 1889, services were begun by Rev. Joseph F. Jones in a dwelling-house on 161st Street, a little east of Third Avenue, and a Sunday-school organized. At the Conference of 1890 it is set down "to be supplied." The supply was R. Pierce. A chapel is in progress at the corner of 161st Street and Prospect Avenue. The audience-room will seat about three hundred, and when necessary two classrooms and an infant-class room can be thrown open to furnish additional accommodation. One hundred years hence, or less, some future historian may be able to give an interesting record of this charge.

CHAPTER XXXIII.

NON-ENGLISH SPEAKING CHURCHES.

GERMAN: SECOND STREET—FORTIETH STREET—158TH STREET—FIFTY-FIFTH STREET—114TH STREET—PORT MISSION—BLINN MEMORIAL. MISCELLANEOUS: SWEDISH—FRENCH—WELSH—ITALIAN—CHINESE.

GERMAN.

(*Second Street.*)

THE first German Methodist Episcopal Church in New York city began its services in 1841 in a hired room on the corner of Essex and Stanton Streets. On April 5, 1842, a board of trustees was elected, and an act of incorporation was obtained on April 9. About the last of August land was bought on Second Street, near Avenue C, for \$4,800, and the corner-stone of the church building was laid Monday, November 7, by the venerable Henry Boehm. Rev. J. C. Lyon, the pastor, preached on the occasion on Eph. ii, 20, 21, and Rev. J. Sewell gave an address in English.* The church was dedicated May 4, 1843, Bishop Morris preaching in English on Tit. ii, 14, and Rev. J. C. Lyon in German. Bishop Hedding was also present.† The building is 44 feet by 70.

The Annual Minutes of the New York Conference for 1842 contain the first official notice of this charge, and there we read, "Harlem German Mission, seventy-one members."‡ From that time the reports read :

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1842	71	J. C. Lyon and C. H. Doering. §	1843	130	J. C. Lyon.
			1844	122	J. C. Lyon, sup.

* *Christian Advocate*, vol. xvii, pp. 47, 55. † *Ibid.*, pp. 147, 154.

‡ The introduction of the name Harlem is an error.

§ Mr. Doering supplied during the preceding year.

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YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1845	184	J. C. Lyon, sup.	1868	295	C. Blinn.
1846	135	A. Miller.	1869	306	C. F. Grimm.
1847	164	"	1870	266	"
1848	160	C. H. Doering.	1871	190	"
1849	160	"	1872	210	J. C. Deininger.
1850	175	To be supplied.*	1873	200	"
1851	220	C. Jost.	1874	210	"
1852	219	W. Schwartz.	1875	233	C. Jost.
1853	260	"	1876	215	"
1854	251	C. F. Grimm.	1877	208	"
1855	227	J. C. Lyon.	1878	210	J. W. Freund.
1856	160	"	1879	211	"
1857	156	C. A. E. Hertel.	1880	218	"
1858	173	S. F. Zimmerman.	1881	230	L. Wallon.
1859	197	"	1882	220	"
1860	205	C. Jost.	1883	235	"
1861	253	"	1884	227	H. Kastendieck.
1862	235	C. H. Afflerbach.	1885	217	"
1863	247	"	1886	213	"
1864	247†	F. W. Dinger.	1887	200	P. Quattlander.
1865	248	"	1888	198	"
1866	272	"	1889	214	"
1867	316	C. Blinn.	1890	216	"

This is the mother-church of the German work in New York city and its vicinity. It has enjoyed many revivals, has furnished some useful ministers, and, like all our German churches, is noted for its liberality.

Church, \$35,000. Parsonage, \$5,000. Debt, \$5,000.† Total salary, \$1,600. § Other collections, \$1,412. Current expenses, \$720. Sunday-school, 240.

GERMAN.

(Thirty-sixth Street—Fortieth Street—Bloomingdale.)

The Second German Methodist Episcopal Church of New York city originated in a mission sustained by the Ladies' Home Missionary Society. In 1843 a Sunday-school was opened and preaching begun in the open air, near Eighth Avenue and Thirty-eighth Street,

* C. Jost supplied.

† 147 in the printed minutes.

‡ This was on their cemetery, and has been paid.

§ This sum, in the case of all the German churches, includes rent.

by Rev. Mr. Hartmann. In 1845 Rev. Jacob Graw preached in Temperance Hall, on Eighth Avenue, near Forty-second Street, and during the summer in a shanty on the cemetery ground in Forty-fourth Street, near Eighth Avenue. In 1849, when Rev. W. Schwartz was pastor, an old frame chapel and one lot were bought for \$1,050 on Thirty-sixth Street, near Ninth Avenue. This lot was afterward exchanged for two lots on Fortieth Street, near Ninth Avenue, and the chapel was removed to the rear of these lots. In 1864, under the administration of Rev. C. Blinn, the present church edifice was erected, and was dedicated by Bishop Janes on the first Sunday of 1866, and the old chapel was altered into dwellings. These were destroyed by fire in 1884, and then an extension to the Sunday-school room was built, and also several dwellings above it, which proved a profitable investment. The church is of brick, 42 by 68 feet, and cost \$12,000, besides the lots, which cost about \$4,000. While Mr. Blinn was with them a parsonage was bought for \$5,100.

From the Annual Minutes we have these items:

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1846	—	J. J. Graw.	1859	51	J. C. Deininger.
1847	31	"	1860	82	F. W. Dinger.
1848	35	W. Schwartz.	1861	108	"
1849	—	"	1862	144	C. Jost.
1850	100	C. F. Grimm.	1863*	135	"
1851	98	"	1864	150	C. Blinn.
1852	74	C. H. Afflerbach.	1865	163	"
1853	84	F. G. Gratz.	1866	168	"
1854	66	J. Weck.	1867	148	L. Wallon.
1855	74	To be supplied.	1868	155	"
1856	64	J. Kindler.	1869	137	"
1857	50	J. C. Lyon.	1870	129	H. Kastendieck.
1858	60	J. C. Deininger.	1871	144	"

* In 1863 Melrose was united with Fortieth Street, and so continued for four years. The members reported at the close of each of these years, therefore, include both charges.

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1872	130	G. Abele.	1882	130	P. Quattlander.
1873	132	"	1883	162	"
1874	134	"	1884	165	J. C. Deininger.
1875	137	C. F. Grimm.	1885	177	"
1876	127	"	1886	172	"
1877	125	"	1887	168	P. Haendiges.
1878	120	J. Kolb.	1888	147	"
1879	103	"	1889	157	"
1880	110	"	1890	152	H. Kastendieck.
1881	101	P. Quattlander.			

Church, \$35,000. Parsonage, \$8,000. Debt, \$2,500. Total salary, \$1,600. Other collections, \$823. Current expenses, \$772. Sunday-school, 175.*

ONE-HUNDRED-AND-FIFTY-EIGHTH STREET, GERMAN.

(*Melrose, One-hundred-and-fifty-sixth Street.*)

As early as 1852 a circuit was organized in the German work, which extended from the Harlem River to Mount Vernon. In 1856 the name was changed to Melrose and Mount Vernon, and in 1863 Melrose was attached to Fortieth Street. It seems to have continued so connected for four years, though the Minutes of 1865 and 1866 do not state it, but in 1867 Melrose appears by itself, and is left to be supplied. From that time we have the following items:

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1867	—	To be supplied.	1871	62	P. Stahl.
1868	43	F. C. Hartman.	1872	52	"
1869	53	F. Gleuk.	1873	58	"
1870	56	"	1874	58	W. Schwartz.

* About 1850 two young men were converted and united with this church. At the General Conference of 1888 some of the ladies of the society under whose auspices the mission was organized were present and could see among the delegates these same persons representing their Conference in the great council of the Church. They were Rev. P. Quattlander, pastor of the German Methodist Episcopal Church in Second Street, and F. K. Keller, now a prominent lay member of the Fortieth Street charge.

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1875	61	J. Kindler.	1883	92	J. Lange.
1876	74	"	1884	100	C. H. Hoffrogge.
1877	87	F. Rey.	1885	108	"
1878*	77	"	1886	106	"
1879	80	"	1887	115	J. Kolb.
1880†	101	P. Haendiges.	1888	127	"
1881	96	J. Lange.	1889	117	"
1882	91	"	1890	113	G. H. Mayer.

Church, \$9,000. Parsonage, \$3,000. Debt, \$1,800. Total salary, \$1,200. Other collections, \$444. Current expenses, \$424. Sunday-school, 210.

FIFTY-FIFTH STREET.

(*St. Paul's, German.*)

On May 17, 1874, Rev. Christian Blinn began services in the German language in Dinkeldein's Hall, No. 1000 Third Avenue, assisted by William Giesregen. In 1876 lots were bought on Fifty-fifth Street, between First and Second Avenues, and in April of the same year the corner-stone was laid by Mr. Blinn. On the 20th of October the basement was occupied, and on the 19th of November the building was dedicated by Bishop Harris. The Revs. C. Jost and P. Quattlander gave addresses also in German, and Rev. M. D'C. Crawford and General Clinton B. Fisk in English. The building and ground were given to the society free of debt by Rev. C. Blinn.† The appointments and reports have been:

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1874	—	C. Blinn, W. Giesregen.	1875	19	C. Blinn, W. Giesregen.

* Name changed to One-hundred-and-fifty-sixth Street.

† Name changed to One-hundred-and-fifty-eighth Street.

‡ Such gifts have not been uncommon elsewhere, but except in the liberal donations of the Cornell brothers nothing of the kind had occurred before in New York city.

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YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1876	31	C. Bliun, W. Gies- regen.	1883	94	C. Rens.
1877	32	W. H. Kurth.	1884	116	G. Hauser.
1878	44	"	1885	125	"
1879	46	"	1886	114	"
1880	43	C. F. Grimm.	1887	93	F. Gleuk.
1881	45	C. Reu-.	1888	71	"
1882	76	"	1889	73	"
			1890	70	"

The church building is the most valuable owned by German Methodists in the city, being estimated at \$40,000. In 1885 a parsonage was bought, which is valued at \$8,000, and on this is a debt of \$4,500. Total salary, \$1,320, of which \$100 is from the Missionary Society. Other collections, \$403. Current expenses, \$564. Sunday-school, 194.

ONE-HUNDRED-AND-FOURTEENTH STREET, GERMAN.

(*Harlem.*)

The commencement of this enterprise was the opening, in 1879, of a Sunday-school, whose services were for some time held in a hall. The church was built in 1882. For several years the charge formed part of a circuit with Morrisania and Melrose. In 1881 it appears in the Minutes as Harlem, and from that time its record reads :

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1881	—	To be supplied.	1886	57	A. C. Gaebelein.
1882	22	"	1887	66	J. Flad.
1883	33 *	C. Brockmeier.	1888	59	"
1884	55	A. C. Gaebelein.	1889	61	J. Lange.
1885	37	"	1890	50	"

Church, \$13,000. No parsonage. Debt, \$1,500. Total salary, \$1,000 (of which \$500 is from the Missionary Society). Other collections, \$216. Current expenses, \$277. Sunday-school, 200.

* The reports of 1883 and 1884 are from Harlem and Yonkers.

GERMAN, BLINN MEMORIAL.

(West Side Mission.)

In 1886 the West Side Mission first appears in the list of appointments. Its statistics are:

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1886	—	H. Miller.	1889	10	G. Hausser, Jr.
1887	15	To be supplied.	1890	29	"
1888	17	G. Hausser, Jr.			

Mrs. Blinn, widow of the late Rev. C. Blinn, to whose liberality the German Methodists of New York are indebted for the building in Fifty-fifth Street, called St. Paul's, gave land in Ninety-ninth Street, near Tenth Avenue, for church purposes, and in 1890 the name "West Side Mission" was changed to "Blinn Memorial." *

Salary, \$400 (contributed by the Missionary Society). Other collections, \$46. Current expenses, \$20. Sunday-school, 35.

GERMAN, MISCELLANEOUS.

Besides these there have been other enterprises, such as the City Mission, the Seamen's Church, the Port Mission, Washington Street, Twelfth Street, and Chrystie Street. But these have been abandoned or merged into other organizations, except the Port Mission, which is still carried on, having its head-quarters at 27 State Street, in the same building with the Battery Park Mission. G. H. Simons is in charge.

* This has since been sold, and a new site purchased at the corner of Lexington Avenue and 103d Street, and a building is about to be erected at a cost of about \$40,000. The society in 114th Street has also sold its property, and will unite with this new enterprise.

SWEDISH.

(North River Mission—Swedish Bethel.)

In the spring of 1845 the Asbury Society bought the Bethel ship *John Wesley*, which had been used for a time by the Wesleyan Methodists as a center of missionary work among seamen. At the Conference of that year Rev. O. G. Hedstrom, a converted Swede who had been in the itinerancy about ten years, was appointed to the charge, and held service there for the first time on May 25. Exercises were also carried on in German and English. In 1857 a new vessel was bought, which in 1876 was removed from the foot of Carlisle Street, on the North River, to the foot of Harrison Street, Brooklyn. Some years after, however, this was sold, and from that time the mission work was carried on in various places in New York and Brooklyn. At first it was entitled the North River Mission; in 1847 it became the North River Bethel Mission; and from 1849 it was known as the Swedish Bethel. Mr. Hedstrom continued in charge until 1860, having, however, helpers, among whom were S. B. Newman, in 1851, 1852, and 1856, and S. V. N. Newman, 1857-59. O. P. Petersen took charge in 1860, and remained until 1864, when Mr. Hedstrom returned and continued until 1875. Then D. S. Sorlin was appointed, and in 1876, as already stated, the vessel was removed to Brooklyn, and afterward to Jersey City, for we read in the *New York Tribune* of October 31, 1890, p. 12: "The old Bethel ship *John Wesley*, which for many years had been used for mission work at Fifteenth Street and was patronized by boatmen principally, was sold yesterday at auction for \$295 15. This included the altar, bell, pews, and the old blue Bethel flag."

The reports during the period just described were as follows :

YEAR.	MEMBERS.	YEAR.	MEMBERS.	YEAR.	MEMBERS.	YEAR.	MEMBERS.
1846	55	1854	77	1862	87	1870	176
1847	47	1855	72	1863	83	1871	177
1848	40	1856	97	1864	114	1872	269
1849	50	1857	120	1865	135	1873	119
1850	81	1858	125	1866	144	1874	114
1851	61	1859	143	1867	130	1875	110
1852	81	1860	75	1868	150	1876	98
1853	97	1861	83	1869	153		

From that date no distinct account of the work in New York can be found, New York and Brooklyn being united. In 1883, however, the Swedish Mission in New York became a separate appointment. A. G. Johnson was the preacher, and the reports were: in 1883, 114 members; 1884, 127; 1885, 126; 1886, 115. In 1886 it was supplied by W. Swenson, who reported, in 1887, 110. In 1887 Holjer Olsen was appointed and is still in charge. His reports were: 1888, 187; 1889, 208; 1890, 181.

In 1887, the Methodist Episcopal church in Lexington Avenue having been disbanded, the property was bought by the Swedish congregation with the aid of the City Church Extension Society. It is valued at \$52,000, but after paying \$5,000 during the year there is still a debt of \$36,000. There is no parsonage. Total salary, \$400. Other collections, \$143. Current expenses, \$568. Sunday-school, 60.

FRENCH MISSION.

A number of members of French descent have been connected with the Methodist Episcopal Church in New York city and its vicinity. The society in New

Rochelle, Westchester County, is composed largely of this material, and the Disosway family, from Staten Island, became an important element in the Church in the city. Duane Street and Bowery Village seem to have had the largest representation of this nationality.

At one time there were two French classes in Duane Street, of which M. Queripel and Vincent Le Compte were leaders.* But we have no intimation of any regular Methodist services in the French language until 1838, when Charles H. Williamson was appointed "missionary to the French population in the city of New York." He was continued in the work in 1839 and 1840, but no reports of membership are to be found. In 1841 no appointment is made to this work; Mr. Williamson is given "liberty to go to France to visit his friends," and in 1842 he withdrew.

But in 1851 the enterprise was again taken in hand. Thomas Carter was appointed, who was succeeded in 1852-53 by John B. Cocagne. But again we have no reports of membership, and in 1854 the work is left to be supplied, and in 1855 the name again disappears from the Minutes. In 1888, however, Paul Desjardins was appointed, who reported in 1889 seven probationers, and was re-appointed to the work. The services are held at 58 West Third Street. In 1890, also, seven probationers were reported, and T. Leveque was appointed.

WELSH MISSION.

About 1853 a mission to the Welsh population in the city was begun. It continued but a few years, and little

* D. De Vinne in *The Methodist*, vol. xvi, p. 257.

can now be learned of its history. Its statistics and appointments were :

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1854	44	To be supplied.	1858	38	J. Ellis.
1855	54	T. Thomas.	1859	47	"
1856	51	"	1860	39	To be supplied.
1857	46	J. Ellis.			

The name then disappears from the Minutes. It was connected with the New York East Conference.

ITALIAN MISSION.

In 1889 an Italian mission is found among the appointments of the New York Conference to be "supplied by V. L. Calabrese." He reported, in 1890, 55 probationers and a Sunday-school of 130. The services are held at No. 1 Variek Place. It is to be hoped that the work among this people will be a success.

CHINESE MISSION.

(Seventh Avenue and Twenty-third Street.)

In several Methodist Sunday-schools in the city there have been classes of Chinese for some years, but not until May 13, 1888, was there a distinct mission for that people. It has pleasant accommodations. Mr. E. Reinhart and Miss Mary A. Lathbury are superintendents, and Chu Bok resident missionary. The average attendance at the Sunday-school has been about thirty, and there is a Young Men's Christian Association. Teachers are greatly needed.

CHAPTER XXXIV.

FIVE POINTS MISSION — BATTERY PARK MISSION —
CHURCH HOME—ST. CHRISTOPHER'S HOME—DEACON-
ESS HOME—CHURCH EXTENSION WORK.

FIVE POINTS MISSION.

(Centre Street Mission.)

A GOOD deal of work in the way of city missions has been done in New York city, but the most of it resulted in the establishment of churches, and, therefore, is included in their history. But the Five Points Mission is unique. Ever since early in the century the neighborhood had had a reputation for poverty and crime almost equal to the famous St. Giles of London. It was dangerous to pass through it, especially at night, for debauchery, robbery, and murder prevailed. But Christian women of the Methodist Episcopal Church, believing that Christ had died for even such wretches as inhabited that den of iniquity, resolved to institute a mission there. In 1848 some gentlemen were requested to survey the ground, but they reported that no suitable room could be obtained. In 1850, however, at the request of the ladies, a missionary was appointed and a room obtained at the corner of Little Water Street (now Mission Place) and Cross (now Park) Street.* It was about 20 feet by 40, and capable of accommodating two hundred persons. On the first Sunday it was filled with what a lady described as “a more vivid represen-

* This is nearer to where Embury's house stood than any Methodist church.

tation of hell than she had ever imagined." The Sunday-school was opened with seventy scholars, and was, of course, for some time a scene of great confusion, but gradually improved. A day-school was also started and temperance work and other means of relief and reformation instituted.

A building called "the Old Brewery," erected in 1792, but changed into tenements in 1837, stood facing the little triangular park called (it would seem satirically) Paradise Square. A part of it was known as the "Den of Thieves;" a passage beside it bore the name of "Murderers' Alley." When one of the ladies* named this as the best site for a mission-building the proposition was received with a burst of laughter. But before long the wisdom of the suggestion became evident. The property was bought for \$16,000, and on December 2, 1852, the work of demolishing this stronghold of sin began. On the 27th of the following January the corner-stone of the mission-building was laid by Bishop Janes, and on June 17 the house was opened with a sermon from Rev. James Floy on Exod. xxxiii, 18. The building was of brick, five stories high, 75 feet front and 45 feet deep, and cost \$36,000. Additions were afterward made in the rear and front. The chapel will seat five hundred persons, and there are also a school-room, an infant-class room, a dwelling for the missionary, a number of tenements for poor and deserving families, and a circulating library.

That this is a peculiar field and needs peculiar men to cultivate it need hardly be said. It is matter of great thankfulness that so many have been found who have labored so successfully. With scarcely an exception they have proved themselves fitted for the place.

For two years the work was known as the Centre

Street Mission. Although in the following items from the Annual Minutes there are statements of the number of members, it will easily be understood that these are by no means to be regarded as a proper estimate of the harvest. Some of the saved are on their death-beds, and soon leave their squalid tenements for heavenly mansions; those who have health better their condition before long and remove to more respectable neighborhoods. Thus the sheaves are generally soon garnered elsewhere, and the numbers reported here are but the handfuls dropped by the way.

YEAR.	MEMBERS.	PASTOR.	YEAR.	MEMBERS.	PASTOR.
1850	—	L. M'K. Pease.	1869	19	J. N. Shaffer and D. W. C. Van Gaasbeck.
1851	—	J. Luckey.			
1852	15	"			
1853	30	B. M. Adams.	1870	48	J. N. Shaffer.
1854	31	A. S. Lakin, B. M. Adams, sup.	1871	35	"
			1872	28	"
1855	—	To be supplied.	1873	26	"
1856	35	N. Mead.	1874	21	"
1857	36	"	1875	10	C. S. Brown.
1858	62	A. K. Sanford.	1876	15	"
1859	49	"	1877	21	"
1860	40	To be supplied.*	1878	27	"
1861	32	A. K. Sanford.	1879	26	"
1862	31	J. N. Shaffer.	1880	35	"
1863	5	"	1881	—	S. I. Ferguson.
1864	8	J. N. Shaffer and J. W. Macomber.	1882	14	"
			1883	16	"
1865	6	J. N. Shaffer and C. Battersby.	1884	17	O. R. Bouton.
			1885	—	"
1866	14	J. N. Shaffer and J. Macomber.	1886	40	"
			1887	30	"
1867	8	J. N. Shaffer and G. W. Knapp.	1888	22	"
			1889	24	"
1868	13	J. N. Shaffer and G. W. Knapp.	1890	20	"

The whole property is now valued at \$65,000, but is really worth nearly \$100,000. No debt. Salary, \$1,800. Rent, \$700. Other collections, \$39. Current expenses, \$300. Sunday-school, 500.

* N. Mead and A. K. Sanford supplied.

This enterprise is carried on by the Ladies' Home Missionary Society of New York city, and is of course dependent on the public generally for support. Besides the ordinary expenses there is great demand for aid to the destitute in the way of clothing, food, fuel, etc. The children in the day-school are provided with dinner every school-day, and clothes when needed. Many farmers on Long Island and elsewhere send an annual contribution of potatoes and other articles, and packages of clothing, or materials for it, come from different parts of the country. It is all needed, and much more, indeed, and in the midst of other claims for aid the Church should not forget this.*

BATTERY PARK MISSION.

In July, 1886, the Rev. G. H. Goodsell, tract agent of the Methodist Episcopal Church, visited Castle Garden and became impressed with the importance of missionary work among the immigrants. An office was opened at 25 State Street, which in December, 1887, was superseded by a chapel and office at No. 27, under the auspices of the New York City Church Extension Society. Mr. Goodsell was appointed superintendent. A class was formed January 15, 1888, and a church organized on April 28. About the same time also Rev. Charles Samuelson was employed to labor among the Scandinavians. Three public services are held on Sunday, besides an open-air service in the afternoon, and there are meetings on four evenings during the week. The Woman's Home Missionary Society occupies the upper floors as a girls' lodging-house.

* The materials for this sketch are derived from a little volume, issued some thirty-five years ago, called *The Old Brewery*, and from a paper published by the mission called *A Voice from the Old Brewery*.

The object is to supply food for the hungry, clothing for the naked, lodging for the homeless, work for the unemployed, counsel for those needing it, and the tidings of salvation for all. It reported, in 1890, 119 members and \$15 collections.

METHODIST EPISCOPAL CHURCH HOME.

A number of the female managers of the benevolent societies attached to the several churches in New York city, having seen the necessity of some better provision for the aged and infirm members of the Church, called a meeting on March 4, 1850, at Mrs. Farrar's, 459 Broadway, at which steps were taken to organize the Ladies' Union Aid Society. Several other meetings followed, and on August 5, at the Greene Street Church, a board of directors was elected; Mrs. M. W. Mason being chosen first directress and Mrs. Farrar the second officer. An act of incorporation was obtained from the Legislature on June 19, 1851.

The institution began its operations in a hired house at No. 16 Horatio Street. In 1854 or 1855 Mr. William S. Seaman gave two lots of ground in Forty-second Street near Eighth Avenue, where the corner-stone of a building was laid on September 16, 1856. The house was dedicated on April 27, 1857, by Bishop Janes.

In 1884 ground was bought on Tenth Avenue, extending from Ninety-second to Ninety-third Street, and on November 4, 1885, the corner-stone of a new building was laid by Bishop Harris. This was formally opened with appropriate exercises on November 30, 1886. It is about two hundred feet in front by about one hundred in depth. The basement is of stone, and the four upper stories of brick, with gray sand-stone

trimming. Besides more than one hundred rooms for inmates and the necessary dining-rooms, offices, etc., it has a very fine chapel, which will accommodate about five hundred hearers. Its total cost was about \$200,000. There are at present about one hundred and ten inmates, of whom about one hundred are females. Applicants for admission must have been members of the Methodist Episcopal Church for ten years, for the last five in the city of New York.

Mrs. M. W. Mason held the office of first directress until 1868. Miss R. H. Tittle succeeded her. In 1881 Mrs. Bishop Harris was elected, and in 1888 Mrs. Lemuel Bangs.

ST. CHRISTOPHER'S HOME.

St. Christopher's Home for orphan and destitute children was incorporated in 1885. The building it now occupies on Riverside Drive, near 112th Street, is leased, but it is trying to accumulate a building fund, of which \$5,000 has been secured. Preference is given to children from Methodist Sunday-schools, but others are not excluded. It is hardly necessary to say that it is supplying an evident want, and only needs means to do much good. Mrs. J. A. Kennedy, 135 West Twenty-second Street, is the president.

NEW YORK DEACONESS HOME AND TRAINING-SCHOOL.

This institution, recently organized under the action of the last General Conference, will no doubt soon do effective service among the poor and suffering and sinful of the city. The house at 241 West Fourteenth Street will accommodate from twenty to twenty-five. Miss M. E. Layton, formerly principal of the girls' school in Calcutta, is superintendent.

CHURCH EXTENSION WORK.

Various enterprises designed to originate and build up new organizations have existed in the city. The Asbury society has already been noticed (see p. 332). It gave birth to the Asbury churches in Norfolk and Jane Streets. In 1844 the Ladies' Home Missionary Society was formed, and to it the Dry Dock Mission (Ninth Street, now Eleventh Street) and the Second German Church in Fortieth Street owe their existence. It also founded and still sustains the Five Points Mission.

Somewhere about 1820 a Sunday-school society was formed. This afterward became the New York City Sunday-school and Missionary Society, and was incorporated under that name April 14, 1866. On March 14, 1871, the title was changed to the New York City Church Extension and Missionary Society, and the act of incorporation so amended as to enlarge the sphere and increase the usefulness of the society. The first president was W. W. Cornell, at whose death A. V. Stout was elected. In 1872 J. B. Cornell was chosen, and in 1886 Bowles Colgate. The object of the society is to found and sustain new church enterprises and to assist those which are weak. For a complete view of the work it has effected its reports must be examined. It is sufficient here to say that it has organized or assisted Kingsbridge (St. Stephen's), Woodlawn, St. Marks, Thirty-seventh Street, Thirty-fifth Street, Perry Street, St. Andrew's, Sixty-first Street, Morrisania, Church of the Saviour (109th Street), Grace Church (104th Street), Eleventh Street, Washington Heights, Cornell Memorial (East Seventy-sixth Street), Calvary (West Harlem), Seventeenth Street, Mott Avenue, Franklin Street, Battery Park Mission, Woodstock, etc. It is also sustaining the French, Italian, and Chinese work in the city.

APPENDIX A.

HECK OR HICK.

It will be seen that in the text the writer was non-committal as to the identity of the good lady who aroused Philip Embury to his duty. This was because he then believed it impossible to solve the problem satisfactorily, though he was inclined to favor the claim of the Hicks of New York. Since then, however, he has become convinced of the superiority of the claim of the Hecks of Canada; and if the pages in which the account is given had not been already stereotyped the name of Barbara Heck would have been inserted as entitled to the honor. Even in that case, however, some explanatory remarks would have been necessary. The controversy itself has become an item in the history of New York Methodism, and is a curious illustration of the unreliability of traditions. Besides, the parties in New York city have a right to a fair statement of their case, as a decision against them would seem almost like an impeachment of their integrity, which would be altogether undeserved.

Until 1858 New York Methodists supposed that there was no doubt that the mother of their honored and excellent brother, Paul Hick, was Embury's reprover. When, therefore, it was asserted that she removed to Canada and died there, it seemed to them at first preposterous; but it soon appeared that there was something to be said in favor of this claim. After a long controversy Rev. J. B. Wakeley, of New York Conference, and Rev. John Carroll, of Canada, with John and George Heck, grandsons of Barbara Heck, of Canada, met in the presence of Bishop James and Rev. A. Stevens and agreed on the following points:

"1. That Paul Heck, late of Canada, was one of the original trustees of John Street, because his name occurs in the original lease, and he was a contributor to the erection of the church; and his name occurs once in the accounts, and his signature to a receipt for £1 6s. received for boards corresponds with autographs of his in sundry books preserved in the family, as well as testimony of friends and neighbors who came with him from Ireland and lived by him first in New York, then in Camden, and finally settled with him in Canada.

"2. He and Mr. P. Hick, who became trustee in 1786, and died in New York, 1825, were two different persons.

"3. That his wife was Barbara Ruckle, as is plain from tea-spoons and the testimony of many living witnesses.

"We leave it to the public to decide whether the above Mrs. Heck or Mrs. Hick, mother of him who died in New York, 1825 (and whose Christian and maiden name are not certainly known), was the person who threw the cards into the fire, etc.

"1.) On the Canada side are the professions of Mrs. Barbara Heck herself, whom many living witnesses represent as incapable of fabrication, the testimony of all the German-Irish Methodists, who knew her in Ireland, Camden, and Canada; particularly the late John Lawrence, of Augusta, second husband of Mrs. P. Embury, who was at the card-table mentioned, and one of the six persons of the first congregation.

"2.) On the New York side that the late Mr. and Mrs. P. Hick, of New York, son and daughter-in-law of the New York claimant, both eminently good, as testified by hundreds, claimed that their mother was the person.

"Jointly agree, we know of no one on either side who would willfully misrepresent facts.

"N. B.—Dr. Bangs was waited on, but was in the country. J. P. Hick, of Mount Vernon, was requested to be present, but found it inconvenient to attend.

J. B. WAKELEY,
"JOHN CARROLL."*

With these points mutually admitted let us see what further is to be said. Let it be observed, however, that no stress is to be laid on the spelling of the name. In the list of subscribers to the church-building in the "Old Book" it is plainly Heck; but the list is a copy, and, therefore, no authority on this point. His signature to a receipt in that book is Hick; the second letter is so indefinite that it may be either an *e* or an *i* without a dot. In the old records of the New York church we have Hick and Heck, where it is evident that the family of Paul Hick is intended. And some members of the Heck family in Canada have been called Hick—the Rev. John Hick, for instance. These differences will not surprise any one who has had any experience in the spelling of proper names. He will know that they are subject to the widest variations. As a case in point, the name Embury is spelled Embree, Embry, Emmery, and in the Pa-

* *Christian Advocate*, vol. xxxiv, p. 108.

latinate, whence the family came, it is Emmerich.* While, therefore, it may be true that in the Palatinate, though "you find the family name Heck very often," "the name Hick is not known," † it is evident that if Emmerich has been transformed into Embury and Emory it would not be surprising if Heck should be evolved into Hick.

The New York claim seemed certainly to have a solid foundation. The recollections of Paul Hick reached back to nearly the date of the events; he lived fifty years after, and he was not a "man to be easily misled, nor purposely mislead." ‡ Among the papers left by Dr. Wakeley is a certificate from Eliphalet Wheeler, a most worthy official member of the Church in New York city for many years, testifying strongly to the excellence of Paul and Hannah Hick. From them Dr. Bangs says he got "several of the facts" he relates; among others, as it would seem, that the lady was the mother of Paul Hick.§ And some five years after he writes the memoir of "Mrs. Ann Bonsell, daughter of the late Paul Hick, and granddaughter of Mrs. Hick, who was so active in the formation of the first Methodist society in the city of New York in the year 1766." || And it must be remembered that Dr. Bangs wrote thus, knowing that there was another story in Canada. He tells us he received the account there before he came to New York, that when he came to the city he heard the New York story, and was "inclined to believe that Paul Hick of New York, who professed to *know* the facts," "which were corroborated by his wife, was correct in his statements," and that nothing he had heard or read since had caused him to change his mind concerning their truth. ¶ Indeed, nothing but such strong conviction of the truth of the New York accounts could justify Dr. Bangs in keeping silence as to what he heard in Canada.

Again, the Rev. P. P. Sandford, a man of remarkably good judgment and unimpeachable integrity, in his *Memoirs of Mr. Wesley's Missionaries to America*, says (page 8): "Among the emigrants of his latter

* Letter of Rev. L. Nippert to the author. The question is naturally suggested whether Bishop Emory may not have been of the same stock. Rev. George R. Crooks, D.D., son-in-law of the bishop, says there is a tradition in the family that it is of German origin, and that the primitive spelling was Emmerich. In Webster's *Unabridged Dictionary*, among English names we find, "Emery, Emmery, Emory. [A. S.] Powerful; rich. Lat., Almericus; It., Amerigo; Fr., Emeri." Was Amerigo Vespucci of the same stock?

† Rev. H. Mann, *Christian Advocate*, vol. ix, p. 40.

‡ D. Curry, D.D., in *Christian Advocate*, vol. xli, p. 402.

§ Bangs's *History of the Methodist Episcopal Church*, vol. i, p. 51, note.

|| *Christian Advocate*, vol. xvii, p. 144.

¶ *Ibid.*, vol. xxxiii, p. 170.

period (1766) there were two families of the names of Hick and Dean, who seem to have retained more of the influence of the religion they had experienced in Ireland than any of their predecessors; and from a member of each of these families, who were very young at the time of their emigration, the writer received some of the facts recorded in this introductory article. Mrs. Hick, especially, appears to have been a very pious woman; and it was through her earnest importunity that Mr. Embury was prevailed upon to preach.*

Still further, in a communication to *The Christian Advocate*, vol. xxxv, p. 60, Rev. Ignatius T. Cooper gives a copy of a paper found among the manuscripts of Rev. Ezekiel Cooper. He thinks it was written when Mr. Cooper was stationed on Long Island in 1785, or subsequently in New York. It is entitled, "Peter Parks's True Statement of the First Rise of the Methodists in America," etc. "Philip Emmery, a local preacher from Limerick, Ireland, hired an upper room in Barracks Street, where he lived ten doors from the Barracks, now called Augusta Street (later City Hall Place). Sister Hick, mother of Paul Hick, who resided opposite the Barracks, persuaded Mr. Emmery to have preaching in his house," etc. The New York tradition is evidently very old. †

Once more. Bishop Asbury must have been perfectly familiar with the New York view. Peter Parks speaks of it as a familiar thing before the close of the eighteenth century. On July 5, 1811, the bishop was in Canada, and he writes in his Journal: "I preached at the German settlement." "Here is a decent, loving people; my soul is much united to them. I called upon Father Dulmage, and on Brother Hicks—a branch of an old Irish stock of Methodists in New York." Did they say nothing to him about the matter, or did he think what they said not worth notice? The omission is significant.

But, while all this is true, the Hecks of Canada give a more particular account of the affair, and are able to produce a larger amount of corroborative testimony. Mrs. Barbara Heck, they say, was a Ruckle. Dr. Crook‡ writes: "Mrs. Heck sent a letter to a friend in Ballin-

* In the *Short Historical Account* (page 3) it is said she was of the first company, and the card-players of the second. Mr. John P. Hick, of Mount Vernon, N. Y., says he thinks his ancestress came with the second company in 1766. He adds that she had two sons, Paul and John, and that John died early. Of Paul's children the oldest was named William Spraggs, after the preacher, Samuel Spraggs. This was the father of J. P. Hick.

† Dr. Wakeley says: "Peter Parks was one of the purest of men. His testimony cannot be doubted."—*Christian Advocate*, vol. xxxv, p. 72.

‡ *Ireland and American Methodism*, note, p. 95.

gran, in which she gave an account of the transaction identical with the above [that is, the statement Dr. Crook gives]. This letter was preserved for many years, and old Mrs. Ruckle told me she had often read it. . . . It was subsequently taken to America by Mr. Christopher Ruckle, who emigrated some years ago, and settled, I think, in Ohio." Mr. Ruckle settled in Maumee, O., and a daughter is now living at Presque Isle, in that State. She says the letter is lost; that it contained but a few words, but her father could give it almost word for word. The writer has asked for a statement of its contents, but has not obtained it. But the bare fact that such a letter was written, and that it was in the hands of the Ruckle family, argues that she was of that family. But there is at least no evidence that Mrs. Hick, of New York, was a Ruckle. The Canada people say that their ancestress was a cousin of Embury's, that the card-playing took place in her kitchen, and she came in, swept the cards into her apron and threw them into the fire. John Lawrence, who afterward married the widow of Embury, said he was one of the players, and testified to the fact. Mrs. Heck lived until 1804, and adhered to her statement to the last. Her descendants and other witnesses in Canada say they often heard it from her lips. The fact also that this family went with Embury to Camden, N. Y., and afterward to Canada with Embury's widow in their company, is presumptive evidence in their favor.

But what to the writer has been the most decisive evidence is what follows. Somehow there was a tradition in New York that the Christian name of the lady was Barbara. Dr. Wakeley gives it so in *Lost Chapters*, etc. (p. 117), and this was written before the Canada claim was known. He says also in a letter to Mr. George Heck, dated Harlem, N. Y., May 12, 1862: "When I wrote the *Lost Chapters* I had never heard of the Heck family in Canada, or that any one claimed to have the power of stirring up Embury except *Paul Hick's* mother, of New York." But Mr. Jonathan P. Hick, of Mount Vernon, N. Y., grandson of Paul Hick, in a letter to the writer, dated January 11, 1885, in answer to certain questions, says: "My great-grandmother, by all that I have heard, came over a widow with two children, Paul and John." "I do not know what her exact Christian name was; it somehow or other got to be called Barbary." Here is an obscurity which must be admitted to be a fatal flaw in the evidence.

The house in which Barbara Ruckle was born was standing at least as late as 1866, at Ballingran, Ireland, as was also that of Mr. Heck, where she lived after her marriage. "It is an ordinary comfortable

cottage, with a nice garden before the door." Methodist ministers were still hospitably entertained there.*

About midway between the town of Prescott and the village of Maitland, in Canada, is "the old Blue Church Burying-ground." The old building has gone, but the ground is still used for burials. Rev. W. W. Bowdish, lately pastor of old John Street, has recently visited the place, and sends a copy of the inscription on the graves of Paul and Barbara Heck: "In memory of Paul and Barbara Heck. Paul Heck, born 1730, died 1795. Barbara Heck, wife of Paul Heck. Born 1734, died August 17, 1804."

In the burying-ground connected with the Methodist Episcopal Church at Upper New Rochelle, Westchester County, N. Y., is a stone inscribed: "Sacred to the memory of Paul Hick, who died in the city of New York, March 16, 1825, in the 73d year of his age. Hannah Hick, his wife, who died July 28, 1826, in the 76th year of her age. They sustained the character of deep piety and usefulness, and were early connected with the formation of the first Methodist church in the city of New York, and finally died in the triumph of faith. 'They rest from their labors, and their works do follow them.'"

Even if these were not of the family of the genuine Mrs. H. they deserve remembrance as early and active members of the Church in New York city. Mrs. Hick, of New York, was buried in Trinity churchyard. The exact place of her interment is not known.

APPENDIX B.

THE LEASE.†

"THIS Indenture, made this twenty-ninth day of March, in the year of our Lord one thousand seven hundred and sixty-eight, between Mary Barclay, executrix, and Andrew Barclay, Leonard Lisenard, and David Clarkson, executors of the last will and testament of Henry Barclay, late of the city of New York, clergyman, deceased, on the one part, and *Philip Embury*, William Lupton, Charles White, Richard Sause, Henry Newton, Paul Hick, and Thomas Taylor, all of the city of New York, and Thomas Webb, of Queens County, of the other part: *Witnesseth*, that they, the said parties of the first part, for

* Crook's *Ireland and American Methodism*, p. 78.

† The original of this paper has not been found by the writer. It is given on the authority of Dr. Wakeley, who does not say where he got it or what has become of it.

and in consideration of the sum of five shillings, lawful money of New York, to them in hand well and truly paid at or before the sealings and delivery of these presents by the said parties of the second part, the receipt whereof they, the said parties of the first part, do hereby acknowledge, have bargained, granted, and sold, and by these presents do fully, freely, and absolutely grant, bargain, and sell unto them, the said parties of the second part, All those two certain lots of ground situate, lying, and being in the North Ward of the said city of New York (being part and parcel of the estate of *Anthony Rutgers*, deceased, and upon a division of the said estate fell to the part and share of the said *Henry Barclay*) and known and distinguished in a certain map bearing date the fourteenth day of September, in the year of our Lord *one thousand six hundred and ninety-six*, made of the land commonly called Shoemaker's Ground, by lots No. 112 and No. 113, containing in breadth, in front and rear, each of them twenty-five feet, be the same more or less, and in length on both sides each of them ninety-five feet, be the same more or less; the lot No. 112, bounded north easterly in front on John Street, north-westerly by the house and lot of ground in the tenure and occupation of Jonathan Bleeker, south-westerly in the rear ground in the tenure and occupation of Jacob Van Woert, and south-easterly by the said lot No. 113; and the lot No. 113, bounded north-easterly in front by John Street aforesaid, north-westerly by the said lot No. 112, south-westerly in the rear by ground of Anthony Rutgers, and south-easterly by ground of the said Leonard Lisenard; together with all and singular the houses, out-houses, stables, gardens, water-wells, curtilages, easements, profits, commodities, emoluments, hereditaments, and appurtenances to the same belonging or in any wise appertaining; and the reversion and reversions, remainder and remainders, rents, issues, and services thereof, and every part and parcel thereof, with the appurtenances, to have and to hold, *all* and singular the said hereby granted premises, and every part and parcel therewith the appurtenances, unto them, the said parties of the second part, their executors, administrators, and assigns, for and during and until the full end and term of one whole year from the day of the date of these presents next ensuing, and fully to be complete and ended, yielding and paying therefor unto the said parties of the first part, their executors, administrators, or assigns, the rent of one peppercorn, on the last day of the said term, only if lawfully demanded, to the intent and purpose, that by virtue of these presents, and by the force of the statute for transferring of uses into possession, the said parties of the second part may

be in the actual possession of all and singular the hereby granted premises, and every part and parcel therewith the appurtenances, and be thereby enabled to accept and take a grant and release of the reversion and inheritance thereof to them, their heirs, and assigns forever, to the only proper use, benefit, and behoof of them, their heirs, and assigns forever, by indenture, intended to be made between the said parties to these presents, and to bear date the day next after the day of the date of these presents.

"In witness whereof the said parties to these presents have hereunto set their hands and seals, the day and year first above written.

"MARY BARCLAY, [L. S.] LEONARD LISPENARD, [L. S.]

"ANDREW BARCLAY, [L. S.] DAVID CLARKSON. [L. S.]

"Scaled and delivered in presence of THOMAS BARCLAY, EGBERT BENSON."

[illegible]

APPENDIX C.

THE FIRST DEED OF SALE.*

“THIS Indenture, made this thirtieth day of March, in the year of our Lord one thousand seven hundred and sixty-eight, between Mary Barclay, executrix, and Andrew Barclay, Leonard Lispenard, and David Clarkson, executors of the last will and testament of Henry Barclay, late of the city of New York, clerk, deceased, of the one part, and Philip Embury, William Lupton, Charles White, Richard Sause, Henry Newton, Paul Heck, and Thomas Taylor, all of the city of New York, and Thomas Webb of Queens County, of the other part; Whereas, the said Henry Barclay, in and by his last will and testament in due form of law made and executed, bearing date the nineteenth day of June in the year of our Lord one thousand seven hundred and sixty-four, did, among other things therein contained for the better improving his estate, fully authorize and empower his executors or any two of them, and the survivor and survivors of them (it being with the approbation of his wife), either to demise for a term of years, or to grant, bargain, sell, and convey in fee simple, to such person and persons, and for such price and sums of money as could

* This paper is in the hands of the trustees of the Eighteenth Street Church, New York. Dr. Wakeley does not give it.

be had or gotten for the same, All his messuages, lands, tenements, and real estate whatsoever and wheresoever, or any part or parcel thereof, and to make, seal, and execute good and sufficient deeds and conveyances in the law to the purchaser or purchasers thereof, his, her, and their heirs and assigns forever; And whereas also the said parties of the first part have agreed, by virtue of the power and authority to them in and by the said last will and testament given for the consideration hereinafter mentioned, to convey to the said parties of the second part the said two lots of ground hereinafter particularly mentioned and described, the approbation of the said Mary Barclay thereof being signified by her sealing and delivering this indenture as a party thereto; Now therefore this indenture witnesseth that the said Mary Barclay, Andrew Barclay, Leonard Lisenard, and David Clarkson, for and in consideration of the sum of six hundred pounds lawful money of New York to them in hand well and truly paid at or before the sealing and delivery of these presents by the said parties of the second part, the receipt whereof they, the said parties of the first part, do hereby acknowledge, and thereof and therefrom and of and from every part and parcel thereof do hereby exonerate, acquit, and discharge the said parties of the second part and each and every of them, their and each and every of their heirs, executors, and administrators, have granted, bargained, sold, aliened, remised, released, enfeoffed, conveyed, assured, and confirmed, and by these presents do fully, freely, and absolutely grant, bargain, sell, aliene, remise, release, enfeoff, assure, and confirm unto them the said parties of the second part (in their actual possession by now being virtue of a bargain and sale to them thereof made for one whole year by indenture bearing date the day next before the day of the date of these presents and by virtue of the statute for transferring of uses into possession); All those two certain lots of ground situate, lying, and being in the North Ward of the said city of New York (being part and parcel of the estate of Anthony Rutgers, deceased, and upon a division of the said estate fell to the part and share of the said Henry Barclay), and known and distinguished on a certain map bearing date the fourteenth day of September in the year of our Lord one thousand six hundred and ninety-six, made of the land commonly called Shoemaker's Ground, by lots No. 112 and No. 113, containing in breadth in front and rear each of them twenty-five feet, be the same more or less, and in length on both sides each of them ninety-five feet, be the same more or less; the lot No. 112 bounded north-easterly in front on John Street, north-westerly by the house and lot of ground in the tenure

"Received on the day and year within mentioned of the grantees within mentioned the consideration within mentioned.

"(Test.) THOMAS BARCLAY, ANDREW BARCLAY,
 "EGBERT BENSON, LEONARD LISPENARD,
 "MARY BARCLAY, DAVID CLARKSON.

"Sealed and delivered in the presence of, the words [now being] and [part] being first interlined,
 THOMAS BARCLAY,
 "EGBERT BENSON."

"*City of New York, ss:* Be it remembered that on the fifth day of April in the year of our Lord one thousand seven hundred and sixty-eight personally appeared before me, William Smith, Esquire, one of his majesty's judges of the Supreme Court of Judicature for the Province of New York, Egbert Benson, who, being duly sworn, deposed and said, that he saw the within named Mary Barclay, Leonard Lispenard, Andrew Barclay, and David Clarkson execute the within indenture by sealing and delivering the same as their voluntary act and deed, and that he, the deponent, hath signed his name as a witness thereto and saw Thomas Barclay sign his name as another witness, and I, having inspected the same and finding no material erasures or interlineations therein other than are noted on the back thereof, do allow the same to be recorded. WILLIAM SMITH."

APPENDIX D.

THE SECOND DEED OF SALE.*

"THIS Indenture, made the second day of November, in the year of our Lord one thousand seven hundred and seventy, in the eleventh year of the reign of our most gracious Sovereign Lord, George the Third, by the grace of God, of Great Britain, France, and Ireland, King, Defender of the Faith, and so forth:

"Between Joseph Forbes, of the City of New York in North America, cordwainer, of the one part, and Richard Boardman and Joseph Pilmoor, ministers of the Gospel; William Lupton, merchant; Thomas Webb, gentleman; John Southwell, merchant; Henry Newton, shop-keeper; and James Jarvis, hatter, all of the said city of New York (trustees appointed for the uses and purposes hereinafter mentioned), of the other part:

* This paper is in the hands of the trustees of the Eighteenth Street Church, New York.

“Witnesseth, that the said Joseph Forbes, for divers good and valuable considerations him thereunto especially moving, and also for and in consideration of the sum of ten shillings current money of the province of New York, to him in hand well and truly paid by the said Richard Boardman, Joseph Pilmoor, William Lupton, Thomas Webb, John Southwell, Henry Newton, and James Jarvis, the receipt whereof he, the said Joseph Forbes, doth hereby fully acknowledge, hath granted, bargained, sold, aliened, enfeoffed, conveyed, assured, and confirmed, and by these presents doth grant, bargain, sell, aliene, enfeoff, convey, assure, release, and confirm unto the said Richard Boardman, Joseph Pilmoor, William Lupton, Thomas Webb, John Southwell, Henry Newton, and James Jarvis (in their actual possession now being by virtue of a bargain and sale to them thereof, made for one whole year by indenture of lease, bearing date the day next before the day of the date of these presents, and by the force of the statute made for transferring uses into possession), and to their heirs and assigns, all those, two certain lots of ground situate, lying, and being in the city of New York aforesaid, and distinguished in a certain map or chart made of the ground of the late Reverend Doctor Henry Barclay, deceased, by lots number one hundred and twelve and number one hundred and thirteen, which said lots are particularly described in a certain conveyance made thereof by Mary Barclay, widow and executrix of the said Doctor Henry Barclay, reference to the said conveyance thereof being had, will fully appear, together with the meeting-house on the said two lots of ground erected and built for the service of Almighty God after the manner of the people called Methodists. And also all other erections, buildings, and improvements, ways, paths, passages, water, water-courses, lights, easements, emoluments, hereditaments, and appurtenances to the said two lots of ground, meeting-house, and premises belonging, or in any wise appertaining, and the reversion and reversions, remainder and remainders, rents, issues, and services thereof, and of every part thereof. And also all the estate, right, title, interest, possession, property, claim, and demand whatsoever of him, the said Joseph Forbes, of, in, and to the same, with all deeds, evidences, and writings which in any way or manner relate thereunto. To have and to hold the said two lots of ground, meeting-house, and premises hereinbefore mentioned and described, and hereby granted and released, with all and every the appurtenances, unto the said Richard Boardman, Joseph Pilmoor, William Lupton, Thomas Webb, John Southwell, Henry Newton, and James Jarvis, their heirs and assigns, forever. Nevertheless,

upon special trust and confidence, and to the intent that they and the survivors of them, and all other trustees for the time being, do, and shall permit John Wesley, late of Lincoln College, in the University of Oxford, clerk, and such other persons as he, the said John Wesley, shall from time to time appoint, and at all times during his natural life, and no other person or persons, to have and enjoy the free use and benefit of the said meeting-house and premises. That the said John Wesley, and such other person or persons as he shall from time to time appoint, may therein preach and expound God's holy word; and after his, the said John Wesley's decease, upon further trust and confidence, and to the intent that the said trustees and the survivors of them, and the trustees for the time being, do and shall permit Charles Wesley, late of Christ's Church College, Oxford, clerk, and such other person or persons as he shall from time to time appoint, and at all times during his life, and no other, to have and enjoy the full use and benefit of the said meeting-house and premises for the purposes aforesaid; and after the decease of the survivors of the said John Wesley and Charles Wesley, then upon further trust and confidence that the said Richard Boardman, and the rest of the hereinbefore mentioned trustees, or the major part of them, or the survivors of them, and the major part of the trustees for the time being, shall, and from time to time, and forever thereafter will, permit such person or persons as shall be appointed at the yearly Conference of the people called Methodists in London, Bristol, Leeds, and the city of New York aforesaid, and no others, to have and enjoy the said premises for the purposes aforesaid, provided always that the said person or persons so from time to time to be chosen as aforesaid, preach no other doctrine than is contained in the said John Wesley's Notes upon the New Testament, and his four volumes of Sermons; and upon further trust and confidence, that as often as any of the trustees hereby appointed, or the trustees for the time being, shall die or cease to be a member of the society commonly called Methodists, the rest of the said trustees hereby appointed or of the trustees for the time being, as soon as conveniently may be, shall and may choose another trustee or trustees, in order to keep up such a number of trustees that there may at no time hereafter be less than seven nor more than nine. And the said Joseph Forbes doth by these presents covenant, promise, and agree to and with the said Richard Boardman, and the rest of the trustees hereby appointed, that he hath not done, committed, executed, or suffered, or caused, or procured to be done, committed,

executed, or suffered, any act, matter, or thing whatsoever, whereby to charge or encumber the said premises hereby granted and released, either in title, estate, or otherwise howsoever.

"In witness whereof the said Joseph Forbes, hath hereunto set and affixed his hand and seal the day and year first above written.

"JOSEPH FORBES. [L. S.]

"Sealed and delivered in the presence of us,

"AND'W GAUTIER.

"JNO. C. KNAPP.

"Received the day and year first within written, of the within named Richard Boardman, and the rest of the trustees within mentioned, the sum of ten shillings, current money of the Province of New York, being the full consideration money within mentioned. JOSEPH FORBES.

"Witness: AND'W GAUTIER, JNO. C. KNAPP."

APPENDIX E.

SUBSCRIBERS TO THE FIRST CHURCH.

DR. WAKELEY has given sketches of some of these subscribers, and his example is worthy of imitation. The substance of what he says, and whatever else can be learned, will be stated as briefly as possible.*

Notices of Captain Thomas Webb and the Hicks and Hecks will be found elsewhere.† Captain Webb, it will be observed, stands first and with the largest subscription, £30. He also closes the list with £3 4s., the interest due on his bond for money lent the church. Paul Heck gives £3 5s., and Jacob Ilick £1.

After Captain Webb, William Lupton is the largest subscriber, giving £20, and afterward £10 more. He was the youngest of three brothers, and was born in Crofstone, Lancashire, Eng., March 11, 1728. In 1753 he came to America as quarter-master in the Fifty-fifth regiment of foot. He served during the French War under Captain Webb. That he remained in America is due probably to the charms of Miss Joanna Schuyler, daughter of Brant Schuyler, a relative of General Schuyler. On the 31st of August, 1761, the Rev. John Ritzman, of the Reformed Dutch Church, transformed Miss Joanna Schuyler into Mrs. William Lupton, the groom being about thirty-three years of age, the bride nineteen. They had five children. The oldest, Brant Schuyler, became a minister of the Reformed Dutch

* Unless otherwise specified Dr. Wakeley's *Lost Chapters*, etc., is the authority for most of these sketches.

† See p. 23, and Appendix A.

Church, and died in 1790. The name of Samuel, another son, is in the "Old Book," signed to a receipt for money for his father. He was a promising young man, and either a preacher or preparing for the work, when by the shifting of the boom of a sloop, on which he was sailing on the Hudson River, he was knocked overboard and drowned. This was on June 8, 1789, when he was twenty-two years of age.

Mrs. Lupton died December 27, 1769, at the age of twenty-seven. On October 19, 1770, Mr. Lupton married as his second wife Mrs. Elizabeth Roosevelt, the daughter of Lancaster Syms, a vestryman of Trinity Church. Rev. Mr. Ogilvie, assistant rector of that church, married another daughter of Mr. Syms. By this second wife Mr. Lupton had six children. The oldest, William, was born October 12, 1771. He was a man of very fine talents, and after a life spent sometimes in plenty and sometimes in poverty died in peace in Wisconsin, March 3, 1853.

Mr. Lupton died in New York April 3, 1796, and was buried in a vault under John Street Church. Of that vault we find a notice in the "Old Book." Under date of 1st of March, 1770, we read, "by boards and carpenters work for the door of my vault, which Mr. Embury did not separate from his acc, brot in £0 18s. 3d."

Mr. Lupton was a little less than six feet high, of massive frame and very imposing appearance.* He had a very large head, which was bald in his later years. He wore a red velvet cap, and ruffles around his wrists. Some of the old Methodists did not like this; it seemed to them to savor too much of conformity to the world. But he was very much set in his way and somewhat eccentric, though a good man, and one who served the cause of God nobly and commanded great respect. He had the habit of uttering a short groan, or deep guttural sound, which the people used to call "Lupton's grunt." †

*Miss Mary Snethen, sister of Rev. N. Snethen, lived with her brother in the old parsonage in John Street in 1805-6. During that period she went into the vault under the church and saw the coffin of Mr. Lupton. She said it was the largest she ever saw.

† In 1817, when the old building in John Street was taken down, the vault where the body of Mr. Lupton lay had necessarily to be disturbed. Dr. William Phœbus, who was present at the removal, says that two Irishmen were employed in the work. They had just taken hold of Mr. Lupton's coffin when they let go and rushed out of the vault greatly terrified. Dr. Phœbus asked, "What is the matter?" They answered, "We heard a noise, we heard a man groan." "Tut, tut!" said the doctor; "go back and move the coffin; there is nothing there that will harm you." Dr. Phœbus afterward said, "I heard the noise distinctly, and I recognized Father Lupton's groan."—Wakeley's *Lost Chapters*, p. 331. The reader must explain this to suit himself.

Mr. Lupton was one of the original trustees, a merchant, and probably the most wealthy man in the society. For several years he was treasurer, and the earlier entries in the "Old Book" are probably in his handwriting, and are a model of neatness and correctness. He was ready to advance money for the use of the church when necessary, as is proved by the following receipt:

"Received, New York, December 9th, 1786, of the Stewards of the Methodist Church, twenty-one pounds, for one year's interest due the 31st of August last, for a bond of three hundred and fifty pounds at six per cent. For my father, William Lupton.

"£21.

SAM'L LUPTON."

This is in the "Old Book," from which also we learn that as late as 1791 the church still owed him £350, and paid the interest annually.

In the earlier directories of New York city William Lupton is reported as living at No. 22 John Street. This was next to the parsonage, which was No. 20, and it is said that the property is yet, or was a few years ago, owned by Judge Samuel E. Johnson, of Brooklyn, to whom it was bequeathed by Peter Roosevelt, who inherited it from his stepfather, Mr. Lupton. While Mr. Lupton occupied it a fire in the neighborhood put the church and his home in peril. The firemen were trying to protect the house, but he told them to save the church first, thus proving faithful to what was said to have been his motto, "The church first, and then my family." At the dedication of a church Bishop Scott once pronounced a splendid eulogium on William Lupton and the motto he adopted. He said: "Mr. Lupton's motto should be that of every child of God. It should be written in our dwellings over our firesides; it should be written upon the walls of our houses of worship and upon our shops, stores, and offices, and especially should it be written upon the hearts of the members of the mystical body of Christ, in bold capital letters—THE CHURCH FIRST AND THEN MY FAMILY."*

Mr. Lupton was a loyalist, and, there is reason to believe, left the city for a while after the British army evacuated it, but returned in 1784.†

Next we have the name of James Jarvis, with a subscription of £10, to which he afterward added another £10. Mr. Jarvis was a

* A copy of the *Sunday Service*, prepared for the Methodists of North America, commonly called Mr. Wesley's Prayer Book, which once belonged to Mr. Lupton, was afterward in the possession of the late Rev. Dr. Johnson, rector of the Protestant Episcopal church at Jamaica, L. I. Mrs. McCabe, of White Plains (see note p. 22), has a piece of needle-work said to be by the hands of Mrs. Lupton.

† Sabine's *History of the Loyalists*.

hatter, though he seems to have also dealt in various other articles, as did the New York merchants generally at that time, like country store-keepers of the present day.* He supplied Robert Williams with his first new hat in America, as we see by an entry in the "Old Book." † In December of the same year, shortly after Richard Boardman arrived, he also, it seems, needed a new hat, which no doubt came from the same shop, as its price was the same.

Mr. Jarvis succeeded Mr. Lupton as treasurer. He kept the accounts accurately and beautifully until 1774. Then his name disappears, but in the *Mercury* of November 14, 1774, Mary, widow of James Jarvis, advertises to continue the hatter's business. He died November 4, 1774, at 8 A. M., at the age of forty-two years, leaving a widow and six children. Mr. Asbury was with him in his last hours and attended his funeral, and next Monday met the class which Mr. Jarvis used to lead. He says he "found much love among them, and by general consent appointed R. S. (Richard Sause) to act as their leader." ‡

Charles White gave £5. He and R. Sause were natives of Ireland, were converted there, and came over together from Dublin at the close of 1766. What his business was we do not know, but we find in the "Old Book," "Received, New York, 6th of April, 1770, of Mr. Wm. Lupton, seven pounds 5s. 6d. for Branches for the Methodist preaching-house. £7 5s. 6d. CHARLES WHITE."

His friend, R. Sause, dealt in cutlery, and it is probable, therefore, that White was a worker or dealer in metals. He was one of the original trustees, was treasurer of the board during the Revolutionary War, and at its close, being a loyalist, went to Nova Scotia with John Mann. It seems, however, that he afterward returned to the United States and lived near Lexington, Ky. Bishop Asbury, in his Journal (May 13, 1790), after preaching at Lexington, says, "After dinner I rode about five miles in company with poor C—— W——. Ah! how many times have I eaten at this man's table in New York, and now he is without property and without grace! When about to part I asked him if he loved God. His soul was in his eyes; he burst into tears and could scarcely speak—'he did not love God, but he desired it.'" Three years later, April 29, 1793, the same Journal

* He advertises in the *New York Mercury* of January 7, 1771, "English sail-cloth, gold loops and buttons, and spermaceti candles sold in French Church Street" (now Pine, between Broadway and William Street); and on December 16 of the same year he and Arthur Jarvis advertise their glass and earthen store, between Burling's and Beekman's Slips, in the Fly.

† See p. 46.

‡ Asbury's *Journal*, November 7, 1774.

says, "Rode through the rain to Lexington. I stopped at C. White's once more. O that God may help him safe to glory!" We hear no more of him, but these words of the bishop have a tone of hope. Let us trust that he has found his wish fulfilled.*

Richard Sause, White's fellow-immigrant, was, as already stated, a native of Ireland, was converted there, and came over at the close of 1766. He gave £10 at first, and afterward £3 5s. He also was treasurer for a time. With him Mr. Boardman, and probably the other preachers, made their home while in the city. In the "Old Book" are the following entries:

"Jan. 30, 1770. To cash paid Mr. Sause for board and lodg Mr. Boardⁿ, £12.

"Ap. 24. To cash paid Mr. Rich^d Sause for preacher's board, £12." †

Mr. Sause's name has been introduced out of its regular order in the list, as it seemed appropriate to bring him in close connection with his old associate. They appear to have been the most intimate friends of Mr. Asbury in the New York society, going with him frequently on his preaching excursions to Long Island and Westchester County, as we learn from frequent references in the bishop's Journal. From the same source it appears that Asbury did not harmonize as well with Lupton and Newton at first, though afterward there is apparently a better feeling. Even good men do not always agree perfectly in judgment.

Benjamin Huget, who subscribed £5, was, it is said, a grocer and liquor-dealer on the corner of Nassau and Fair (now Fulton) Streets. He was an assistant alderman and a loyalist. ‡

Christopher Stimets also subscribed £5. He was an alderman in 1763. §

Oliver Delaney, whose subscription is £6 10s., and James Delaney,

* Jonathan P. Hick, late of Mount Vernon, N. Y., says that Charles White was brother-in-law to his grandmother, Hannah (Dean) Hick.

† His name, being peculiar, is often spelled incorrectly, as Sauce, Sourse, Souse, etc. A fac-simile of his signature will be found in Wakeley's *Lost Chapters*, p. 86. He was a cutler, and in the *Mercury*, a newspaper of that day, are a number of his advertisements. November 27, 1775, he has for sale a portrait of John Hancock, Esq. This would seem to indicate a leaning to the patriotic side, but it is a question if it continued. After 1783 his name disappears, and it is probable that he went to Nova Scotia with his friend C. White, and perhaps, after that, to England. In a letter by Mr. Rankin to Mr. J. J. Staples, in reference to the death of a son, Thomas Staples, at Mr. Rankin's in England, he speaks of a Mr. Sause as assisting in the care of the young man. See p. 446.

‡ Sabine's *History of the Loyalists*.

§ In the list his surname is written in darker ink, and apparently by a different hand.

who gave £3 5s., were wealthy and aristocratic loyalists, owning a large piece of property through which Delancey Street was opened. James was a son of the lieutenant-governor of the same name, who died on the 30th of July, 1760, a little while before Embury reached New York. Oliver was a brother of the lieutenant-governor, "and one of the most zealous adherents of the royalist party. At the close of the Revolution his estates, as well as those of his nephew James" (in which the site of the Forsyth Street Church was included), "were confiscated and he went to England, where he died leaving numerous descendants." *

We read the name of John Crugar for £5, and afterward that of John Haris Crugar for £0 19s. 6d. Dr. Wakeley seems to regard them as intended for the same person, but here he is probably in error. One John Cruger was mayor of the city from 1739 to 1744, holding that office during the celebrated Negro plot of 1741. His son, who was known as John Cruger, Jr., was probably the subscriber of £5, and was also mayor from 1757 to 1766. He was, at least for a time, in sympathy with the people. He boldly withstood the British officials in their attempts to quarter troops on the inhabitants of the city; was a delegate to the first colonial Congress, and acted with R. R. Livingston and others in behalf of the people in the controversy about the stamps in 1765. John Haris Cruger, his nephew, was chamberlain of the city at the beginning of the Revolution. He entered the royal army in 1777, and performed much responsible duty in South Carolina and Georgia, but does not seem to have been as bitter a partisan as some of his fellow-loyalists. His property, however, was confiscated, and he died in London in 1807, aged sixty-nine.†

The Mr. Althorp who subscribed £3 5s. 0d. should, no doubt, be Apthorpe, the name of a family which owned a fine mansion on the Bloomingdale road.‡ It was here that after the battle of Long Island Washington waited for some of his retreating troops, leaving only fifteen minutes before the arrival of the British force.§

The names of several of the clergy of the Episcopal Church, as well as of the laity, will be found in this list. No doubt their liberality was partly due to the fact that the Methodists were regarded as con-

* Booth's *History of New York*, p. 542.

† Sabine's *History of the Loyalists*, vol. i, p. 343.

‡ Lamb's *History of New York*, vol. ii, p. 75. It was standing near Ninth Avenue and Ninety-first Street until 1890, when it was taken down.

§ Booth's *History of New York*, p. 594.

nected with the Church of England, and, until 1784. were accustomed to receive the communion at her altars. But none the less should we recognize their gifts and remember their names with gratitude.

Dr. Samuel Auchmuty gave £2. He was rector of Trinity Church, succeeding the Rev. Dr. Henry Barclay. For nearly thirty years he ministered to that charge and was greatly beloved. He died in New York March 4, 1777. Like most clergymen of the Church of England, he was a decided loyalist.

Rev. John Ogilvie (not Ogvelsvie), who was Dr. Auchmuty's assistant, subscribed £1 12s. 6d. He was a man of unusual excellence, a graduate of Yale College, and an eloquent preacher. He could preach in the Dutch language, and was for some time missionary among the Mohawk Indians. His wife, as has already been stated, was a sister of the second Mrs. Lupton. He was smitten with apoplexy in the pulpit, and died a few days after (November 26, 1774). at the age of fifty-one. A portrait of him by Copley is in the vestry office of Trinity Church.

Then we have Rev. Mr. English as a subscriber to the same amount. This was, evidently, the Rev. Charles Inglis, who was also assistant to Dr. Auchmuty, and succeeded him as rector of Trinity Church in 1777. He resigned November 1, 1783. It was he to whom General Washington, when in possession of the city in 1776, sent a message, stating that he "expected to be at church on such a Sabbath, and should be glad if the violent prayers for the king and royal family were omitted on that occasion." Mr. Inglis paid no regard to the request, but prayed in the usual form. He made himself peculiarly offensive to all who favored the cause of the colonies, and, on the return of peace, went, with some royalists of his congregation, to Annapolis, Nova Scotia. He was consecrated bishop of that province August 12, 1787, and died in 1816, aged eighty-two years.

Grove Bend, who subscribed £3 5s., was a vestryman of Trinity Church from 1773 to 1778. In the Directory of 1786 he is put down as a shop-keeper at 16 Smith Street.*

Of John Crook, who gave the same amount, we know nothing except that in the "Old Book" we read, "1773, Nov. 2. To cash paid Mr. John Crook, a draft in his favor by Mr. Webb, being for interest due on his bond, £9 16s. 0d." In the same book, in the list of furniture given for the preacher's house, we find "three table-cloths and two towels and two pillow-cases" put to the credit of Mrs. J.

* Either Cedar Street or William Street, between Maiden Lane and Hanover Square.

Crook. Mr. Pilmore, in his Journal, June 6, 1770, speaks of going to Harlem with Mr. Crooke.*

The name of Paul Heck (not Hick as it is printed in Dr. Wakeley's volume) stands next as a subscriber also for £3 5s.†

Joseph Pearson, who gave £3 2s., may have been of the firm of Pearson & Minthorne, to whom, on April 24, 1770, 15 shillings was paid for lamps.‡

Gose Courtland gives £2 18s. In the Directory of 1786 we read G. Courtland & Co., iron-mongers, 42 Dock Street (now Pearl Street, between Whitehall Street and Hanover Square).

Mr. Graham gave £1 10s. A Joseph Graham, and Hannah his wife, were among the members of the little flock at Bowery Village, now Seventh Street, about the close of the last century. Perhaps this was a son of the donor here named.§

James Jauncey, who subscribed £4 13s., was a prominent royalist, though at first he seemed inclined to take the side of the people. He was a member of the Assembly. He afterward went to London, where he was well known for the practice of relieving the poor at the chapel doors and in the streets. He died suddenly at the door of the Providence Chapel, London, leaving property worth £100,000.

The next name is that of a prominent member of the society, one of the original trustees, and, next to Mr. Lupton, perhaps the most influential. He gives £3 5s., but, unlike his brethren, he is credited with no second subscription. It may be suspected, however, that when we read farther down the list Henry Newton More we are to understand it not as the name of another person, but that the word *more* is intended to indicate an additional subscription from Henry Newton. And this seems the more probable as the amount of the second subscription, £6 15s., makes, with that of the first, the round sum of £10. He also lent money to the trustees, for which he received a bond. He was the principal collector of the subscriptions, and treasurer from 1786 to 1796. Among the receipts to which his name is signed is the following, which sounds strangely to us:

"Rec. New York, 4th of September, 1769, of Mr. Wm. Lupton fifteen pounds three shillings and one penny for candles for the house and rum to workman. £15 3s. 1d. HENRY NEWTON."

* *Methodist*, vol. xx, No. 43, p. 6.

† Farther on we have Jacob Hick for £1. There the letter looks more like an i, though there is no dot over it. Of the Hecks and Hicks, for what can be definitely learned see Appendix A.

‡ "Old Book."

§ Wakeley's *Lost Chapters*, p. 525.

But then, and for many years after, in work or amusement, joy or sorrow, winter or summer, intoxicating drink was thought to be necessary.

Mr. Newton was a bachelor and familiarly known as Harry Newton. In the deed of the land he is called a shop-keeper. He was a man of considerable influence and property, one of the original stockholders of the Bank of New York, the oldest bank in the city, holding two shares of \$500 each.* He attended the old church in John Street, until the building of the new one in Second (now Forsyth) Street. He and Mrs. Courtney, an English lady of wealth, with whom he boarded, occupied a pew in the south-east corner of the church, known as the high-back pew, being the only one of the kind in the house. It had a very high back and a crimson cushion. Mr. Newton died many years ago, and was buried in the church-yard at Forsyth Street.†

Mary Newton, whose name stands farther down the list as a subscriber of £1, is probably the Mrs. Newton who afterward gave crockery for the preacher's house. She may have been, as Dr. Wakeley surmises, the mother or sister of Henry Newton.

The Mr. Moral who subscribed £1 12s. 6d. Dr. Wakeley supposes to be Jonathan Morrell. He was a man of some property and influence, and his wife was a member of the first class formed by Embury. Thomas Morrell, afterward a preacher in the city, was their son.

Isaac Sebring, whose subscription was eight shillings, was a soldier of the Revolution, and was at the battle of Long Island. With Theodosius Van Wyck, named below, he formed the firm of Sebring & Van Wyck. He was a leading federalist, and got up the subscription to build Washington Hall, which covered most of the ground on the east side of Broadway between Chambers and Reade Streets, afterward occupied by Stewart's dry-goods store. He finally became very poor. He was an elder in the Reformed Dutch Church.‡

Six shillings and sixpence is the subscription of Whitehead Cornell (or rather Cornell). He was a butcher living in Brooklyn, and a loyalist, who, after the war, went to Nova Scotia, but returned in 1784.§

Of Lambert Garrison, who gave ten shillings, all we know is that he was a merchant and connected with the Chamber of Commerce.||

* *History of the Bank of New York*, p. 137.

† Dr. Wakeley says he was the first steward, but Asbury's Journal (September 11, 1772) seems to give that honor to Mr. C. (John Chave). See p. 69.

‡ *Old Merchants of New York*, vol. iii, pp. 16, 18, 20.

§ *Hist. Magazine*, 1867, p. 261. || *Chamber of Commerce Memorial*, p. 47.

Edward Light no doubt should be Edward Laight. He gave £1. He was a vestryman of Trinity Church from 1762 to 1784. He was one of the leaders of the Sons of Liberty, an association for the protection of the people's rights. Laight Street was named after this family.

Then we have Peter R. Levingston for £2, and afterward Philip Levingston for sixteen shillings and threepence. The Livingston family descended from the Rev. John Livingston, a Scotch dissenting minister, and became prominent in the history of New York. Philip was a leader of the Revolutionary party and a signer of the Declaration of Independence. He died June 12, 1788, aged sixty-two. Peter was, perhaps, his brother, a merchant in the city. Their cousin, Robert R., afterward the first chancellor of the State of New York, was the father of Catharine, wife of the Rev. Freeborn Garrettson.

We have the name of James Beatman for sixteen shillings and threepence, and afterward that of Garret Beatman for £1. It is likely that for Beatman we should read Beckman. The family was prominent among the citizens of New York, giving its name to Beekman Street. Gerard W. (who would be called Garret) and James were among its representatives at that time. James, in 1763, built a mansion, which was still standing in 1874, near the corner of Fifty-first Street and First Avenue.* Gerard lived at the corner of Hanover Square and Sloat Lane † (now Beaver Street).

Of James Peters, who gave ten shillings, we only know that, after the war, he went to New Brunswick.‡

Abr'm Mountany subscribed eight shillings. In the Directory of 1786 we find that to be the name of a brass-founder at 13 King (now Pine) Street. A "Montagne," however, whose first name seems to have been Abram, kept a tavern in Broadway, near Murray Street, which was the head-quarters of the Sons of Liberty during the Revolutionary agitation.§

There are two joint, or partnership, subscriptions. One is that of Thompson & Selby for eight shillings.¶ Afterward we have the name of Samuel Selby for £10. Asbury in his *Journal*, under date of April 23, 1780, writes, apparently at Mr. Gough's in Maryland: "Met Brother Selby, whom I have not seen for near six years, one of my old friends from New York, driven about by the commotion of the present times; he, with great joy, fell upon my neck and wept."

* See p. 352. † Lamb's *History of New York City*, vol. i, pp. 569, 759.

‡ Sabine's *Hist. of the Loyalists*. § Booth's *Hist. of New York*, p. 447.

¶ They were saddlers, as we learn from advertisements of the period.

New York was then occupied by British troops, and Selby, it seems, was not comfortable, perhaps not safe, there. In 1773, during the excitement preceding the Revolution, when Boardman, Pilmore, Webb, and Southwell had left, he was chosen to fill one of the vacancies in the board of trustees.*

Four subscriptions stand to the name of Rhilander, namely, William Rhilander, £1; Mr. Rhilander, sixteen shillings, and William again, £1, and Benjamin and William, £1. They contribute altogether nearly £4, and certainly deserve at least to be called by their right name. It should be Rhineland; but all that can be said besides is that a William Rhineland subscribed for one share of Tontine stock in 1794.†

Captain Davis subscribed ten shillings. In Holt's *New York Gazette and Weekly Post-Boy*, October 24, 1765, we read: "On Tuesday evening (October 22) arrived the ship *Edward*, Captain William Davis, in nine weeks from London, and six weeks and three days from Falmouth. . . . Captain Davis, who brought us last voyage the news that the Stamp Act was passed, has brought the stamps themselves, intended to enslave us." Was this the man?

Rachel gave nine shillings, and Margaret seven. What other names they had, if any, we are not told. They were probably colored women, and, from some entries in the "Old Book," appear to have been afterward hired to take care of the preacher's house, for which they received wages. Perhaps, though the amount they subscribed was little, the good Master, who saw their gift cast into the treasury, said, "They have cast in more than they all," and their names, though like that of the poor widow, not known on earth, will be remembered by him, Rachel as a ewe of the flock of the Good Shepherd, and Margaret as a precious pearl among the jewels of the King. ‡

Mrs. Deverix gave eight shillings. This, as we have said, should be Devereux. Her husband was, it is believed, the captain of a vessel.§

William Eustick (or Ustick), whose gift was £1, advertises in the *Mercury* of October 5, 1767, as an "Iron-monger, at the sign of the Lock and Key, between Burling's and Beekman's Slips." October 15, 1785, the church paid him 7s. 6d. for nails. Bishop Henry Ustick Onderdonk, of the Protestant Episcopal Church, derived his second name from the family, to whom he was related on the side of his mother. They were said to be inveterate foes to American freedom.

* See p. 68.

† *Old Merchants of New York*, vol. iii, p. 224.

‡ Rachel means ewe, and Margaret a pearl.

§ See p. 22, note.

Henry Van Vleck gave £2 from the earnings of his ships. He was part owner of a line of vessels to London, among which was the *Snow Mercury*, of which Captain Cornelius Haight was master, who was probably the Captain Hecht who gave £3 4s. The Haight family was prominent in New York and Westchester County.*

Dr. Beard subscribes £1 10s. This was probably Dr. Bard, a prominent physician of the time, who, with Drs. Middleton and Jones, originated the New York Hospital.† Drs. Bard and Middleton are also said to have been the first who dissected a human body in New York, the subject being a criminal.‡

Besides Rachel and Margaret, already referred to, some thirty other names of maids, wives, or widows are to be found on the list. Next to the largest subscriber among them is Mrs. Lispenard, for £2 10s. 6d. Dr. Wakeley is probably right in saying that this was Mrs. Leonard Lispenard, though I do not know on what authority. The Lispenards were a French family, and Mr. Leonard Lispenard owned a farm extending from what is now Centre Street to the North River, through which Canal Street now runs. A part of it was famous as the Lispenard Meadows, of which a view has often been published. Lispenard Street was within its limits. In the lease he is named as the owner of land adjoining the plot obtained by the church. He was one of the "Sons of Liberty," and a delegate to the first colonial Congress.§ He loaned to the trustees £600 on a mortgage.||

David Clarkson, who was one of the signers of the lease of the land on which the church was built, gave £1. He also was of a family of property-owners which gave its name to one of the streets. He was a vestryman of Trinity Church for eighteen years. He seems to have been a sturdy advocate of the rights of the people.¶ His brother Matthew was a popular officer of the American army.**

Thomas Bell, who gave £1, was probably the author of the letter which Dr. Wakeley gives from the *Arminian Magazine*.††

A little farther on, right after the subscription of Mrs. Buller, we have that of Mrs. Bell for eight shillings. She may have been the wife of Thomas Bell.‡‡

* *Old Merchants of New York*, vol. iii, p. 182, etc.

† Lamb's *History of New York*, vol. i, p. 761.

‡ *Historical Magazine*, 1859, p. 97.

§ Booth's *History of New York*, pp. 412, 477; Lamb's *History of New York*, vol. i, p. 223.

|| "Old Book," May 29. 1773.

¶ Lamb's *History of New York*, vol. ii, *passim*.

** *Ibid.*, vol. ii, pp. 101, 102.

†† See Appendix G.

‡‡ Dr. Wakeley has overlooked this name.

The Rev. Mr. Nizer who gave sixteen shillings was undoubtedly the pastor of the Moravian Church in the city, as we learn that a Rev. G. Neiser held that position from 1765 to 1775.* Among the names of the Palatines who settled on Lord Southwell's estate in Ireland in 1709 we have that of Neizer.† He may have been an old acquaintance of some of the Methodist families.

A. Beninger gave £1. All that Dr. Wakeley tells us of him is that he was well acquainted with Philip Embury, and used to relate many characteristic anecdotes of him. If, however, the author of *Old Merchants of New York* is to be relied on this Beninger (or Bininger) family had a very close relation to the founders of Methodism in the United States. He says:‡ "Christian Bininger, with his wife and son Abraham, came to Savannah in the vessel with J. Wesley. Within two days' sail of port Christian and his wife died. Abraham was educated in Whitefield's orphan house, Savannah. A large company of Moravians had settled in that city. They afterward came north to Philadelphia, and carried young Bininger with them. They settled at Nazareth, near Bethlehem, Pa. Young Abraham Bininger was educated in the Moravian faith, with the intention of becoming a preacher. When of age he settled at Christian Spring, a mile from Nazareth, and there began preaching. At the same time he married and became the father of four sons. He went as a missionary to St. Thomas, in the West Indies. There he was told that 'none but slaves were allowed to preach to slaves.' He forthwith sent a letter to the governor of St. Thomas offering to become a slave in order to save the souls of the Negroes. His letter was transmitted to the King of Denmark, who, to show his appreciation of such devotion, gave him permission to preach to any class in St. Thomas. On his return from the West Indies he went as a missionary to the Indians. He came to New York the year of Embury's arrival. He went with Embury to Salem, took up a large quantity of land there, and erected a family mansion, afterward in possession of A. M. Bininger, of New York, his grandson. In 1760 Abraham, the eldest son, came to New York to begin his apprenticeship as tanner and leather-dresser in the Swamp. He served seven years, but did not like the business. He then commenced getting his living by day's work. Peter Embury, a nephew of Philip, was learning chair-making. Peter had a sister, Kate, who married A. Bininger. Kate was a beautiful, buxom girl, and as smart as a steel-trap. She soon discovered that it was

* Greenleaf's *History of the Churches in New York*, p. 279.

† Crook's *Ireland and American Methodism*, p. 26.

‡ Vol. i, p. 144.

up-hill work to support a family on the earnings of a day-laborer, and she proposed to assist by taking in washing and ironing. She then bought a table to stand outside of the door and supplied it with cakes and sugar-plums, and while she was working she could keep her eye on it. Then cabbages, potatoes, fruits, tobacco, snuff, and, finally, a few groceries were added. This was the foundation of the great Bininger grocery house." * When Peter Embury, his brother-in-law, built his store in Beekman Street Abraham carried the hod. After a while he bought a horse and cart. Meanwhile his grocery prospered. Isaac, his brother, lived with the old people at Camden Valley. He opened a store there which afterward became the greatest between Albany and Montreal, and a wonder to the public. Rev. Dr. Matthews, once pastor of the Garden Street Dutch Reformed Church and chancellor of the New York University, said that the great event of his boy-life was when he was dressed up in clouded stockings and rode five miles from home on a load of wheat to see the great store of Bininger. Isaac sent to New York for Abraham to come and join him. He went, leaving Kate in charge of the shop in Augustus Street.† At length it was decided that Abraham should come back to New York and sell or barter away the produce, potash, etc., and buy return goods. It was a journey of two weeks. After a few years they dissolved, and Abraham opened a small grocery in Maiden Lane and prospered." Perhaps this same smart Kate was the Mrs. Beninger who lent "one green window-curtain" for the preacher's house; and when we read in the "Old Book," 1770, June 12, "To cash laid out by Mr. Newton and Mrs. Bininger for the preacher's house-keeping, £5 13s. 5d.," it may be that at least a part of it was for goods purchased at her store.

Abraham Bininger, Sen., it is said, became disgusted with the Moravians, having witnessed scenes such as are related by John Wesley.‡ He left them, but never joined the Methodists, though his wife did. He and Embury were the leaders of the band which moved to Camden.§ He attended Embury on his death-bed,|| officiated at his funeral, gave him a grave on his ground,¶ and died at the age of

* In several of the earlier Directories we find his name, sometimes as a Windsor chair-maker and sometimes as a grocer.

† This was Barracks Street, now City Hall Place, where Philip Embury's house was. In the Directory of 1789 we have A. Bininger, grocer, 14 Augustus Street.

‡ Wesley's *Journal*, February 19, 1744, and December 22, 1751.

§ Letter of Rev. P. P. Harrower, *Christian Advocate*, vol. xxxiii, p. 76.

|| Crook's *Ireland and American Methodism*, p. 122.

¶ *The Methodist*, vol. vii, p. 329.

ninety-one.* The name of Binger was for a long time associated with that of a celebrated brand of gin. The Abraham Binger who carried on this business died in New York, October 14, 1870, having accumulated some \$250,000.

The Nancy Crosfill who subscribed £1 was probably the Mrs. Crossfield who gave two table-cloths for the preacher's house. She, or her husband, also lent the church at least £100 on bond.† We learn also that Ann Crossfield (probably the same person) "departed this life in triumph of faith, Friday, December 16, 1785." ‡

Thomas Taylor, who gave £1, had been a Methodist in England, and reached New York October 26, 1767. About six months after he wrote a letter to Mr. Wesley. (See Appendix F.) He was one of those to whom the lease was given in 1768, but not one of the trustees who took the deed of sale in 1770. One of that name was a member as late as 1796.§

Mrs. Bartley, who subscribed £2, was no doubt Mary Barelay, the widow of Rev. Henry Barelay, the former owner of the church ground.||

One David Grim was known in New York as the Antiquarian tavern-keeper. We owe to him much of the knowledge we have of the city about the time of the Revolution.¶ He was probably the person who gave eight shillings.

Peter Van Schaick, whose subscription is £1 4s. must have been about twenty-two years old at that time. Some two or three years before, while a student at King's (now Columbia) College, he privately married a daughter of Henry Cruger, a relative of the Crugers already mentioned. He was a loyalist, and went to England, but returned after the war. He is described as an estimable man, an accomplished scholar, and an eminent lawyer. He received the title of LL.D., and was for many years a vestryman of Trinity Church. He died in 1832, at the age of eighty-six.**

David Embury, who subscribed £2, was a brother of Philip,†† and removed with him to Camden.

* Letter of G. G. Saxe, *Christian Advocate*, vol. xli, p. 353.

† "Old Book," May 27 and October 7, 1793.

‡ See Book i, A, p. 29.

§ Book i, B, p. 18.

|| See p. 28.

¶ *Old Merchants of New York*, vol. iii, p. 10; Sabine's *History of the Loyalists*.

** Sabine's *History of the Loyalists*; *Historical Magazine*, 1882, p. 343; 1873, p. 226; Wakeley's *Lost Chapters*, p. 99.

†† G. G. Saxe, *Christian Advocate*, vol. xli, p. 353.

Among the receipts in the "Old Book" we have the following:

"Rec'd, New York, 13th Augt., 1770, of Mr. William Lupton, five pounds in full, being allow'd me for loss of time and traveling expenses in coming from Camden in the County of Albany to N. York in order to execute an instrument relative to the Methodist Preaching-house. £5. DAVID EMBURY."

In the accounts we also have an entry of the payment, but nothing to give any light as to what the instrument was. David was probably acting as attorney for Philip, and the business had no doubt some connection with the deed of sale of the ground, which is dated November 2, 1770.

Captain Thomas Clarke, who gave £1, was probably the father-in-law of Bishop Moore.

Charles McCivers (properly McEvers), a subscriber of £1 12s. 6d., was one of the founders of the New York Chamber of Commerce.* The Widow McCivers, whose name appears afterward for £1 4s., was no doubt the widow of James McEvers, who was appointed distributor of the obnoxious stamps, but refused to take them on their arrival, and resigned. His house, where is now No. 50 Wall Street, was broken into and the furniture destroyed. He died September 8, 1768, just before the church was completed.†

Isaac Low, who contributed £1 4s., was a prominent citizen of New York. He lived on Dock Street,‡ where there were then many handsome residences.§ From 1775 to 1783 he was president of the Chamber of Commerce.¶ At first he favored the popular cause very earnestly, but was afterward charged with bad faith and dividing and distracting the people and giving comfort and assistance to the British government. His property was confiscated, and he went to England, where he died in 1791.

David Matthews, who gave sixteen shillings and threepence, was mayor of the city from 1776 to 1784, the period of the Revolution. He was a tory, was arrested by the patriots, and after the war was president of the council and commander-in-chief at Cape Breton.¶¶

* Lamb's *History of New York*, vol. i, p. 740.

† *Ibid.*, vol. i, pp. 722-727; Stevens's *Chamber of Commerce Memorial*, Biographical Sketches.

‡ Now Pearl Street, between Whitehall Street and Hanover Square.

§ Lamb's *History of New York*, vol. i, p. 758.

¶ Stevens's *Chamber of Commerce Memorial*, Biographical Sketches.

¶¶ Sabine's *History of the Loyalists*.

Of Thomas Witter, who gave sixteen shillings and threepence, we know only that he was one of the original members of the Masonic Society of the city of New York.*

The name of Joseph Read is found twice, first for thirteen shillings, and then for £1 8s. He was a gentleman of property, for fifty-four years an officer of Trinity Church, and his family gave name to Reade Street.†

Thomas Ellison was vestryman of Trinity Church from 1781 to 1784. His subscription is sixteen shillings.

Mrs. L. L., giving sixteen shillings and threepence, may be intended for Mrs. Leonard Lispenard, giving an addition to the £2 10s. 6d. subscribed before.

We find three subscribers bearing the surname of Marstin, John and Thomas each giving eight shillings, and Nathaniel £1 12s. 6d. John and Thomas were both members of the committee of one hundred, and Thomas represented New York in the provincial Congress. He married a daughter of Leonard Lispenard.‡

The name of Captain Randle is entered for sixteen shillings. In 1801 Captain Robert Richard Randall made a will, leaving the farm of twenty-one acres on which he lived, in what is now the Fifteenth Ward, and about seventeen thousand dollars' worth of other property, to found a hospital or retreat for sailors. This was the origin of the Sailors' Snug Harbor on Staten Island. This farm was in the neighborhood of Grace Episcopal Church. Captain R. R. Randall was a bachelor.§ There was also a Captain Thomas Randall, who died in 1797, and was buried in Trinity church-yard.¶

Mr. Axtell, who gave £3 5s., married a sister of James De Peyster.¶¶ He lived on part of the site now occupied by the Astor House.** It is said he was a descendant of David Axtell, a colonel in Cromwell's army, who was beheaded at the Restoration. He is described as "a gentleman of high honor and integrity." But he was a tory, his property was confiscated, and he went to England and died there.††

Mary Ten Eyck, who gave eight shillings, was no doubt the Mrs.

* *Old Merchants of New York*, vol. iii, p. 61.

† *Lamb's History of New York*, vol. i, p. 692.

‡ *Ibid.*, vol. i, p. 723, and vol. ii, p. 26.

§ *Old Merchants of New York*, vol. i, p. 212.

¶ *Stevens's Chamber of Commerce Memorial*, p. 157.

¶¶ *Lamb's History of New York*, vol. i, p. 756.

** *Ibid.*, vol. ii, p. 207.

†† *Sabine's History of the Loyalists*.

Ten Eyck who afterward contributed "one bed spreyc" to the parsonage furniture.

Next on the list is Henry Cuyler, with a subscription of sixteen shillings and threepence. This was probably Henry Cuyler, Jr., who in 1769 built a massive structure on the corner of Rose and Duane Streets for a sugar-house, and which was still standing in 1890.* It is said he died in England.†

Charles Williams, a subscriber for sixteen shillings, was a vestryman of Trinity Church from 1747 to 1774.

Nich's Steverson, who gave £1, is probably Nicholas Stuyvesant, a descendant of Peter Stuyvesant, the last Dutch governor of New Amsterdam. He was a vestryman of Trinity Church from 1760 to 1763.

The Walton House, built in 1752, in Pearl Street, was long a celebrated memorial of the family of that name.‡ Whether Thomas Walton, who subscribed £1, was one of that race we cannot tell. A gentleman of that name, a patriotic merchant, died about 1773.§

John Watts, who gave £2, was probably the last city recorder under the English government.¶ The Watts family owned a fine estate called the Rose Hill Farm, extending from about Twenty-third to Thirtieth Street, and crossed by Second, Third, and Fourth Avenues. The Rose Hill (Twenty-seventh Street) Methodist Episcopal Church is on this property. The family lived at No. 3 Broadway. Watts was a loyalist, and left the country, and died in Wales in 1789.¶¶ The Leake and Watts Orphan Asylum owes its existence to a bequest of a younger John Watts, who died in 1836.

Abr'm Lynson, who gave twelve shillings, was a merchant.**

Probably not to Anth'y Rutcas, but to Anthony Rutgers, should we credit the sixteen shillings subscription that follows. The estate of which the church plot formed a part is said to have been the property of "Anthony Rutgers, deceased." Rutgers Street derives its name from the family.

Dr. Middleton gave sixteen shillings and threepence. He was a loyalist, a professor in King's (now Columbia) College, and died in New York about 1781.††

* Lamb's *Hist. of New York*, vol. i, p. 760. † Sabine's *Hist. of Loyalists*.

‡ Booth's *History of New York*, pp. 385, 388, 389.

§ Stevens's *Chamber of Commerce Memorial*, p. 170.

¶ Lamb's *History of New York*, vol. i, p. 757.

¶¶ *Ibid.*, vol. ii, p. 66; Sabine's *History of the Loyalists*.

** Stevens's *Chamber of Commerce Memorial*.

†† Sabine's *Hist. of the Loyalists*; also, notice of Dr. Bard, in this Appendix.

Henry White gave £1. He was an eminent merchant, who in 1769 did business at the "De Peyster House on the Fly," where he sold "nails, tea, glass, sail-cloth, medicine, wine," etc. He was president of the Chamber of Commerce and one of the consignees of the obnoxious tea. His property was confiscated, and he went to England, and died in London in 1786.*

Thomas Moore gave £1 1s. He was a vestryman of Trinity Church for five years.

The name of Elias Debruce, whose subscription was sixteen shillings, Dr. Wakeley translates (and it would seem correctly) into Elias Desbrosses. He was alderman of the East Ward for many years, and warden and vestryman of Trinity Church for a long time, and distinguished for his benevolence. He left by will £500 for clothing and educating poor children of the Charity School. Desbrosses Street was called after the family; but no descendants of his perpetuate his name in the New York Directory of the year 1890.

For Mr. Comaline, who gave sixteen shillings, we should probably read Crommeline; but whether Daniel or Charles or Robert is uncertain. Robert was a vestryman of Trinity Church from 1750 to 1784. They were merchants and connected with the Ludlows.†

Dr. Kissam, whose subscription was thirteen shillings, was an eminent physician of the day, and of a family which has furnished many prominent members of that profession.

On the 15th of May, 1775, at a meeting of the citizens of New York a committee of one hundred was appointed to take charge of municipal affairs until different arrangements should be made by the continental Congress. Among these we find the name of Rudolphus Ritze-man, evidently the same person as Rndolf Ritsman, who gave £1. Shortly after, when four regiments were raised in New York at the order of Congress, the lieutenant-colonel of the first was "Adolph Ritzma, the son of the dominie of the Dutch Church," Rev. Johannes Ritzema. Sad to say, he and another officer of the regiment proved traitors.‡

Thomas Vardell (not Vandrill) should probably be the name of the donor of £2 6s. He was warden of the port and a loyalist.§

James Duane spared £2 from his lawyer fees as his contribu-

* Sabine's *History of the Loyalists*.

† *Old Merchants of New York*, vol. iii, pp. 107, 108-112.

‡ Booth's *History of New York*, pp. 481-487.

§ Sabine's *History of the Loyalists*.

tion. He was one of the most eminent in his profession, a member of the old Congress, and first mayor of the city under the State government. From Washington he received the honor of being the first judge of the United States District Court, under the present Constitution of the country. He was a vestryman of Trinity Church from 1772 to 1777, warden from 1784 to 1794, and mayor of the city from 1783 to 1788. Duane Street derives its name from the family.

Theodore Van Wyck also gave £2. He was assistant alderman of the Dock Ward in 1756 and alderman in 1764.

Thomas Jones, a lawyer, was recorder of the city 1769-72. His property was confiscated, but the £1 14s. which he gave to the Methodist chapel was safely invested where it could do good.*

The ——Verpleck who gave £1 4s. must have been one of the Verplanck family well-known to New Yorkers.

Three Ludlows follow. Mr. Ludlow gives sixteen shillings and threepence, William Ludlow £1 4s., and C. Ludlow £1. Afterward we have another Mr. Ludlow giving nine shillings. Dr. Wakeley reads G. for C. in the third name, but it is evidently C. However, one of the two who are entered as Mr. Ludlow was probably Gabriel, a vestryman of Trinity Church from 1742 to 1769. He was afterward in the British army, and went to New Brunswick and died in 1808. But the C. Ludlow was no doubt Cary Ludlow, who about that time bought a fine house, No. 9 State Street, near the Battery. In 1776 he went to England, where he remained until 1784, but died in New York in 1815. His descendants must have deserted loyalism, as in 1824 some of them gave a grand ball at the house in State Street to Lafayette, then visiting this country. The William Ludlow may have been his brother, as he had one of that name.† Ludlow Street owes its title to this family.

Andrew Hamersley (for so, no doubt, we should read A. Hamsley) is also commemorated by a short street. He, too, was a vestryman of Trinity Church, holding that office for twenty years, and gave £1. He once held a commission in the army. The Directory of 1786 reports him as an iron-monger and dry-goods merchant, at

*This is on Dr. Wakeley's authority. But there was another Thomas Jones, a physician, and one of the founders of the New York Hospital. He married a daughter of Philip Livingstone, and it is not unlikely that he was the contributor.

†Sabine's *History of the Loyalists*; Lamb's *History of New York*, vol. ii, p. 446.

46 Hanover Square; he was assistant alderman of the Dock Ward in 1773. One of that name died in May, 1819, aged ninety-four.*

Peter Remsen was a dry-goods merchant, and died in 1771.† His subscription was sixteen shillings and threepence.

Mr. Banyar, who subscribed £1, was no doubt Goldsbrow Banyar, who was auditor-general in 1746 and deputy clerk of the council, etc., for some time. On a placard in the library of the New York Historical Society is a paper from his hand:

"THE LIEUTENANT-GOVERNOR declares he will do nothing in relation to the STAMPS, but leave to SIR HENRY MOORE to do as he pleases on his arrival. Council Chamber, New York, Nov. 2, 1765.

"By order of his Honour, G. W. BANYAR, *D. Cl. Cou.*"

The D. Cl. Cou. signifies deputy clerk of the council. Mr. Banyar died at Albany in the year 1815. Sabine classes him among the loyalists.

The Mr. Yeats who gave sixteen shillings and threepence was probably Richard Yates, a vestryman of Trinity Church, also classed as a loyalist by Sabine. In 1786 one of that name was in business at 28 Maiden Lane.

Fred'k Depoister no doubt should be De Peyster. He gave sixteen shillings and threepence. But some thirty-five years after a Miss De Peyster, perhaps a daughter, left a legacy of £300 to the New York Conference, which yields about \$60 annually to the fund for Conference claimants. He was said to be of noble descent. He was a loyalist, and went to New Brunswick, but afterward returned.‡

Thomas Tucker gave £1 12s. He was a vestryman of Trinity Church in 1784.

Cook is a name so common that when it has no prefix but Mr. it is hard to identify the owner. Perhaps the Mr. Cook who gave four shillings is the one referred to in the "Old Book," "1784, February, 15. To cash pd Mr. Cook for the preacher's horse, £2 2s. 6d."

David Johnston, whose subscription was £1 12s. 6d., was probably the David Johnson who, in 1773, was elected a trustee. Some, at least, of the preachers boarded with him, as is evident from entries in the "Old Book." The Directory of 1786 gives the name, with appendage of Esq., at 17 Wall Street.

Of Isaac Sears, who gave £1, we learn that he was one of the

* *Historical Magazine*, 1873, p. 41; *New York Spectator*, May 24, 1819.

† *Chamber of Commerce Memorial*, p. 158.

‡ Sabine's *History of the Loyalists*.

most ardent leaders of the Sons of Liberty.* At the battle of the Liberty Pole, on the Common (now the City Hall Park), August 10, 1766, he was seriously wounded. In January, 1770, he and Walter Quackenbos detected three soldiers in the act of posting scurrilous placards throughout the city, and each grasped a man by the collar. The third soldier rushed upon Sears with his bayonet, attempting to free his comrade, but the Son of Liberty finding a ram's horn near at hand, hurled it with such force in the face of his assailant as to make him reel back from the shock, so that the captors made their way with their captives to the mayor's office. This was the beginning of the battle of Golden Hill, immediately in the neighborhood of the Methodist church, in which the first blood was shed in the Revolutionary War, anticipating, by some weeks, the celebrated Boston massacre. In 1775 Sears was arrested for instigating the people to resistance, but they rescued him on the way to prison. He was a delegate to the first provincial Congress and an officer in the American army.†

A lawyer, named William Wickham, flourished about one hundred years ago in the city. Perhaps he was the Lawyer Wickham who gave nineteen shillings and sixpence, and perhaps he was an ancestor of Mayor Wickham. But why did he not give the additional sixpence and make it just £1.‡

John Casner gave £1. It is probable that he was the John Gassnar whose name is signed to the first receipt in the "Old Book." It reads:

"Rec'd, New York, 17th Augt., 1769, of Mr. Wm. Lupton, £10 12s. 10d. for painting and glazing done to Method't preaching-house.

"£10 12s. 10d.

JOHN GASSNAR." §

* Fresneau, in his political squib upon Gaine, editor of the *New York Mercury*, writes:

"At this time arose a certain King SEARS,
Who made it his study to banish our fears.
He was without doubt a person of merit,
Great knowledge, some wit, and abundance of spirit.
Could talk like a lawyer, and that without fee,
And threatened perdition to all who drank TEA."

—Stevens's *Chamber of Commerce Memorial*, p. 160.

† Booth's *History of New York*, pp. 412, 417, 432, 435, 448-450, 479, 480, 487.

‡ Lamb's *History of New York*, vol. ii, pp. 32, 300.

§ About fifty years after one Peter Gassner, probably a descendant of John, has dealings with the trustees of the Methodist Church. But he is in another line of trade, not painting and glazing, but clothing. He sends in a bill for

4½ yds. coating, 11s.	\$5 63
Hose and bombazine [probably for one of the bishops or preachers],	1 81

Oct. 29, 1819.

\$7 44

Of Richard Waldron, who gave sixteen shillings, we know nothing. But it is worthy of notice that of all the subscriptions this is the only one the payment of which is entered in the regular account. Most probably the others were paid in before the account was begun. It is under date of August 1, 1769.

It is a pity we can say nothing of Mr. Samuel Schnyler, who gave £3 4s. 3d. All we know is that he was of the Schnyler family, and was probably related to Mr. Lupton's first wife.

And here the original subscription-list seems to have ended, and the amount is footed up, being £309 15s. 7d. What follows is in paler ink, and there is some difference in the penmanship, though the hand may be the same. It seems to have been the result of a renewed effort, and several of the names are the same as in the first list.

John Leake, however, who leads this rear-guard with a subscription of £15, is a new name. Twenty years later a John G. Leake, gentleman, lived at No. 5 Fair Street (now Fulton, between Broadway and Pearl Streets). This name is associated with that of Watt in the Leake and Watt Orphan Asylum.

For what we know of John Chave, who subscribed £5, we are indebted mainly to a letter to Dr. Wakeley from the Rev. Dr. S. R. Johnson, of the General Theological Seminary, New York.* We there learn that he was a British officer who came to America about the time of the French war. He was converted while in the army, and was noted, even among the Methodists themselves, for his very strong attachment to Mr. Wesley. Having been in the army with Captain Webb and Mr. Lupton, he entertained a warm affection for them, and his intimacy with the Lupton family continued after the death of his friend. He lived for some years at Newark, N. J., using his property, which was quite sufficient for his support, frugally as to his own wants, but generously to others. His property became involved by the misfortunes of William Lupton, Jr., with whom an arrangement was afterward made for his support. He resided for some time in Greenwich Village, then a suburb of New York, now a part of the city. Afterward he joined Mr. William Lupton in Walton, Delaware County, N. Y., where, about 1816, when not far from eighty-six years old, he died and was buried. One who knew him (Elbert Herring, Esq.) says: "I never knew a man more entirely devoted to the Lord; his Christian spirit manifested itself in all he did; he seemed to live for Christ alone." It was his custom, when

* *Lost Chapters*, etc., p. 539.

he awoke at night, to spend the time in prayer. A few weeks before he died he was heard at midnight singing his favorite hymns. In the morning Mr. Lupton said to him, "You felt quite like singing last night, Father Chave?" "O, yes," said he, "I felt so happy in the Lord I could not help singing." He was a useful member of the Church, occupying official positions. In Bishop Asbury's Journal, under date of September 11, 1772, he says, "Appointed Mr. C. to take an account of the weekly and quarterly collections."* That this was Mr. Chave is made certain by the following entry in the "Old Book," under date of August 12, 1773: "By class collections Rec'd by Mr. Chave between September, 1772, and Augt. 12th, 1773, £60 11s." At least one entry of a similar kind is found afterward. Mr. Chave's name appears also in the "Old Book," in another series of transactions, in which we see his association with the financial affairs of the Church, and those of the Lupton family. We read: "Sept. 5, 1787. To cash paid Wm. Lupton, one year's interest, £21." In September, of the following year, the name of Mr. Chave is substituted for that of Lupton, and these payments continue from year to year, except that in 1791 William Lupton receives the money, and that in the last entry in 1795 the name is spelt Chave. "I remember him in my childhood," says Mr. Johnson, "sitting in his arm-chair on the piazza of Peter Roosevelt's farm-house at Newtown, in 1807, and my memory yet brings up to the mind his venerable form and whitened locks." †

John Staples subscribes £1. He was a native of Prussia, and his wife, before he married her, is said to have been the widow successively of two sea-captains (Lynn and Lovegrove), both of whom were lost at sea. Mr. Staples, as we learn from the "Old Book," was elected trustee in 1773, ‡ and in May, 1774, his name is found as joint treasurer with Stephen Sands. He held this position with different colleagues most of the time covered by the accounts of that book. § He introduced into this country the business of sugar refining. His first refinery was in Rector Street; the second, which was much larger, was in Liberty Street, near the Middle Dutch Church. This was afterward the famous sugar-house where American prisoners suffered so much during the Revolution. It appears also from the Directory of 1786 that he carried on business as a grocer at No. 5 Maiden Lane. In the "Old Book" we have the entry: "1771, 11th Feb. To cash pd. Mr. Staples for sugar and wine, etc., 13s. 9d."

Mr. Staples became wealthy, and moved in the best society. He

* See p. 60.

† Wakeley's *Lost Chapters*, p. 541.

‡ See p. 68, note.

§ See treasurers, note, p. 135.

was an intimate friend of the Rev. F. Garrettson, and it is said that at his house Mr. Garrettson first met Miss Catharine Livingston, who afterward became his wife. A son of Mr. Staples, named John Jacob, had a great genius for invention. He learned the trade of watch-maker with his father's intimate friend, Stephen Sands.* His first patent was taken out under the presidency of Washington, and after that he obtained one, at least, under every successive administration down to that of W. H. Harrison. He was a very accomplished gentleman and of great conversational powers. He married a beautiful Quakeress, the daughter of Colonel De Courcy, who brought with her \$80,000. For a time he was very successful in business, but, having speculated heavily and indorsed imprudently, he finally became a bankrupt, and involved his father also. The old gentleman had given up business and retired to his country-seat at Newtown, L. I., having, as he supposed, property sufficient to enable him to spend the evening of his life without care. But this sudden calamity overwhelmed him, and he died in 1806, and was buried in Newtown. His widow survived until 1821, and then died at the age of ninety, and was buried by her husband's side. The son, in his old age, became a member of the Willett Street Church, New York, and died in 1851, at the age of eighty-two, and was buried with his father.

Of two other sons of John Staples we have some account. One was born while Rev. Thomas Rankin was in New York—that is, before June, 1778, and was named after him. He grew up to be wild and reckless, a cause of much grief to his father, who would often say, as the tears ran down his cheeks, "Thomas, my son, the course you are pursuing will bring down my gray hairs with sorrow to the grave." The young man's health failing, he visited England and died there, at the house of Mr. Rankin, attended by Dr. Whitehead, Mr. Sause, and Mr. and Mrs. Rankin. From his death-bed he sent this message: "Tell my father that the son whom he said would bring down his gray hairs with sorrow to the grave will reach heaven before he does." He died February 6, 1795, and was buried in London, it is said, at City Road. Another son was born during the Revolution, while Samuel Spraggs was pastor, and was named after him.†

* In the Directory of 1789 we have "John J. Staples, Jr., watch and clock maker, 40 Water Street."

† Mrs. Margaret Cooper, the mother of Peter Cooper, became a member of Mr. Staples' class in 1788. Perhaps the Mrs. Stapel whose name we find earlier in the list giving sixteen shillings and threepence was the wife of this John Staples.

Stephen Sands, whose name has been mentioned in the sketch of Staples, stands very properly in the list next to his old friend, subscribing also the same sum, £1. Of his birth and early history we know nothing, but it is probable that he was a son of Joshua Sands, of Sands Point, L. I. He was elected trustee in 1773, and he and Staples succeeded James Jarvis as treasurer in 1774.* His house was the first in America to receive Dr. Coke when he came, in November, 1784. Drew, in his life of Coke, says that there he "found himself in a region of hospitality and friendship." Whatecoat, also, who was with Dr. Coke, says in his Journal, "We were kindly received by our Christian friends, Messrs. Sands and others." He also boarded the preachers, as appears by the following receipt, which, Dr. Wakeley says, "now lies before me, in his own handwriting, on a little piece of paper that has been singularly preserved:

"Rec., January 9th, 1776, of Mr. Richard Sause, five pounds fi teen shillings and sevenpence, being part of the class collections to pay the preacher's board. £5 15s. 7d. STEPHEN SANDS."

Mr. Sands was a watch-maker, and advertises (September 2, 1779,) from 189 Queen Street. Rev. Ezekiel Cooper, in his Journal, says, "Mr. Sands was a local preacher."

Philip Ebert, £1. All that we know about him besides is what we find in this entry:

"1772, Nov. 24. To cash paid Mr. Boardman, the £10 that was borrowed from Philip Ebert, and is now paid by order of Philip. £10." In 1787 a Philip Ebert was excluded for slandering the preachers.

Thomas Duncan was a celebrated merchant of that day. In February, 1767, his house in Hanover Square was burned, and his wife and four children, who were sick with the small-pox, lost their lives. One daughter threw herself from the window, and escaped, and another was out at nurse. It is said that Mr. Duncan never smiled afterward.† Perhaps his donation of £1 12s. was partly the result of his affliction.

The largest contribution from a woman is that of Mrs. Anderson, £3 4s. This in itself entitles her to remembrance; but if we do not misinterpret two entries in the "Old Book" she is worthy of greater credit than at first appears. We read: "1772, July 16. To cash paid Mrs. Anderson, part of her wages, 16—" (sixteen shillings). And again, "Nov. 5, to cash paid Mrs. Anderson, her wages in full,

* Of his service as treasurer see note, p. 135.

† *Old Merchants of New York*, vol. iii, pp. 108-110; *New York Mercury and Gazette*, February 19, 1767.

£3 11s." She seems to have earned her living by labor, and perhaps her contribution was that of a widow, and should be set down by the side of that of her who gave the two mites, the most liberal subscription of all.

John Bowden, like Philip Ebert, gave £1; and of him also we know nothing except what we find in the "Old Book." Under date of November 22, 1770, we have the entry:

"To cash pd. By Mr. Bowden to take Mr. Boardman and Bring Mr. Pil'e (Pilmore) from P. Town, £0 4s. 0d." (P. Town is Philadelphia or Princeton.) But the name of Miss Elizabeth, or Betsey, Bowden appears frequently from May 15, 1778, onward. She received interest for money loaned to the church. At first the amount was £600, but in a year or two it would seem that some payments had been made on the principal, and at last we have an entry of the payment of £50, with which the transaction apparently closes. She may have been the sister or daughter of Mr. Bowden.

Thomas Brinkley, whose subscription was sixteen shillings, was born in Philadelphia, and married Mary, the sister of John Staples. He was a soldier in the War of the Revolution, and one of the guard who watched over Major André and conducted him to the place of execution. He died February 5, 1795, aged forty-six years. His wife survived him several years, and was buried in the same grave, in the burying-ground of the old Forsyth Street Church. A portrait of him is said to be in the possession of his granddaughter. His son John was an honored member of the Allen Street Church, and left a legacy of a thousand dollars to the Missionary Society.

Lewis Faugers is set down for £3 4s. In the list of trustees chosen in 1785 (see page 86) we find the name Lewis Faugre. The correct orthography is undoubtedly Faugere, as we find it most frequently in the "Old Book," most generally with the prefix Doctor. He held a bond for which he received annual interest.

A few names follow, but they are either those that we have had before or such as we can get no information about.

APPENDIX F.

LETTER OF T. T. (THOMAS TAYLOR) TO MR. WESLEY.

THIS letter was found by Rev. Charles Atmore among the papers of Rev. Christopher Hopper. Little is known of the author. He probably did not remain long in the city, as his name, though in the

list of trustees to whom the lease and the first deed of sale were given, is not among those who took the deed of 1870. We might suppose the Mrs. Taylor who lent certain articles for the furnishing of the preachers' house (see Appendix K) was his wife, but he writes as if his family were not with him.

“NEW YORK, *April 11, 1768.*

“REV. AND VERY DEAR SIR: I intended writing to you for several weeks past; but a few of us had a very material transaction in view. I therefore postponed writing until I could give you a particular account thereof; this was the purchasing of ground for building a preaching-house upon, which, by the blessing of God, we have now concluded. But before I proceed I shall give you a short account of the state of religion in this city. By the best intelligence I can collect, there was little either of the form or power of it until Mr. Whitefield came over, thirty years ago; and even after his first and second visits there appeared but little fruit of his labors. But during his visit fourteen or fifteen years ago there was a considerable shaking among the dry bones. Divers were savingly converted; and this work was much increased in his last journey, about fourteen years since, when his words were really like a hammer and like a fire. Most part of the adults were stirred up; great numbers pricked to the heart, and, by a judgment of charity, several found peace and joy in believing. The consequence of this work was, churches were crowded, and subscriptions raised for building new ones. Mr. Whitefield's example provoked most of the ministers to a much greater degree of earnestness. And by the multitudes of people, old and young, rich and poor, flocking to the churches, religion became an honorable profession. There was now no outward cross to be taken up therein. Nay, a person who could not speak about the grace of God, and the new birth, was esteemed unfit for genteel company. But in a while, instead of pressing forward, and growing in grace, (as he exhorted them), the generality were pleading for the remains of sin and the necessity of being in darkness. They esteemed their opinions as the very essentials of Christianity, and regarded not holiness, either of heart or life.

“The above appears to me to be a genuine account of the state of religion in New York eighteen months ago, when it pleased God to rouse up Mr. Embury to employ his talent (which for several years had been hid, as it were, in a napkin) by calling sinners to repentance, and exhorting believers to let their light shine before men. He spoke at

first only in his own house. A few were soon collected together and joined into a little society, chiefly his own countrymen, Irish Germans. In about three months after, Brother White and Brother Sause, from Dublin, joined them. They then rented an empty room in their neighborhood, which was in the most infamous street in the city, adjoining the barracks. For some time few thought it worth their while to hear: but God so ordered it by his providence, that about fourteen months ago Captain Webb, barrack-master at Albany (who was converted three years since at Bristol), found them out, and preached in his regimentals. The novelty of a man preaching in a scarlet coat soon brought greater numbers to hear than the room could contain. But his doctrines were quite new to the hearers; for he told them point blank, 'that all their knowledge and religion were not worth a rush, unless their sins were forgiven, and they had "the witness of God's Spirit with theirs that they were the children of God."' This strange doctrine, with some peculiarities in his person, made him soon taken notice of; and obliged the little society to look out for a larger house to preach in. They soon found a place that had been built for a rigging-house, sixty feet in length and eighteen in breadth.

"About this period Mr. Webb, whose wife's relations lived at Jamaica, Long Island, took a house in that neighborhood, and began to preach in his own house and several other places on Long Island. Within six months, about twenty-four persons received justifying grace, nearly half of them whites—the rest negroes. While Mr. Webb was (to borrow his own phrase) 'felling trees on Long Island,' Brother Embury was exhorting all who attended on Thursday evenings, and Sundays, morning and evening, at the rigging-house, to flee from the wrath to come. His hearers began to increase, and some gave heed to his report, about the time the gracious providence of God brought me safe to New York, after a very favorable passage of six weeks from Plymouth. It was the 26th day of October last when I arrived, recommended to a person for lodging; I inquired of my host (who was a very religious man) if any Methodists were in New York; he answered that there was one Captain Webb, a strange sort of man, who lived on Long Island, and who sometimes preached at one Embury's, at the rigging-house. In a few days I found out Embury. I soon found of what spirit he was, and that he was personally acquainted with you and your doctrines, and that he had been a helper in Ireland. He had formed two classes, one of the men, and the other of the women, but had never met the society apart from the congregation, although there were six or seven men, and as

many women, who had a clear sense of their acceptance in the Beloved.

“You will not wonder at my being agreeably surprised in meeting with a few here who have been and desire again to be in connection with you. God only knows the weight of affliction I felt on leaving my native country. But I have reason now to conclude God intended all for my good. Ever since I left London, my load has been removed, and I have found a cheerfulness in being banished from all near and dear to me, and I made a new covenant with my God, that I would go to the utmost parts of the earth, provided he would raise up a people with whom I might join in his praise. On the great deep I found a more earnest desire to be united with the people of God than ever before. I made a resolution that God’s people should be my people, and their God my God; and, bless his holy name, I have since experienced more heartfelt happiness than ever I thought it possible to have on this side eternity. All anxious care about my dear wife and children is taken away. I cannot assist them, but I daily and hourly commend them to God in prayer, and I know he hears my prayers, by an answer of love in my heart. I find power daily to devote myself unto him; and I find power also to overcome sin. If any uneasiness at all affects me, it is because I can speak so little of so good a God.

“Mr. Embury lately has been more zealous than formerly; the consequence of which is that he is more lively in preaching; and his gifts as well as graces are much increased. Great numbers of serious persons came to hear God’s word as for their lives; and their numbers increased so fast that our house for six weeks past would not contain half the people.

“We had some consultations how to remedy this inconvenience, and Mr. Embury proposed renting a small lot of ground for twenty-one years, and to exert our utmost endeavors to build a wooden tabernacle; a piece of ground was proposed; the ground-rent was agreed for, and the lease was to be executed in a few days. We, however, in the meantime, had two several days for fasting and prayer for the direction of God and his blessing on our proceedings; and providence opened such a door as we had no expectation of. A young man, a sincere Christian and constant hearer, though not joined in society, not giving any thing toward this house, offered ten pounds to buy a lot of ground, went of his own accord to a lady who had two lots to sell, on one of which there is a house that rents for eighteen pounds per annum. He found the purchase money of the two lots was six hundred pounds,

which she was willing should remain in the purchaser's possession, on good security. We called once more on God for his direction, and resolved to purchase the whole. There are eight of us who are joint purchasers: among whom Mr. Webb and Mr. Lupton are men of property. I was determined the house should be on the same footing as the orphan house at Newcastle, and others in England; but as we were ignorant how to draw the deeds, we purchased for us and our heirs, until a copy of the writing is sent us from England, which we desire may be sent by the first opportunity.

"Before we began to talk of building, the devil and his children were very peaceable: but since this affair took place many ministers have cursed us in the name of the Lord, and labored with all their might to stop their congregations from assisting us. But He that sitteth in the highest laughed them to scorn! Many have broken through, and given their friendly assistance. We have collected above one hundred pounds more than our own contributions; and have reason to hope in the whole we shall have two hundred pounds; but the house will cost us four hundred pounds more, so that unless God is pleased to raise up friends we shall yet be at a loss. I believe Mr. Webb and Mr. Lupton will borrow or advance two hundred pounds, rather than the building should not go forward; but the interest of money here is a great burden—being seven per cent. Some of our brethren proposed writing to you for a collection in England; but I was averse to this, as I well know our friends there are overburdened already. Yet so far I would earnestly beg: if you would intimate our circumstances to particular persons of ability, perhaps God would open their hearts to assist this infant society, and contribute to the first preaching-house on the original Methodist plan in all America (excepting Mr. Whitefield's orphan house in Georgia); but I shall write no more on this subject.

"There is another point far more material, and in which I must importune your assistance, not only in my own name, but also in the name of the whole society. We want an able and experienced preacher, one who has both gifts and grace necessary for the work. God has not, indeed, despised the day of small things. There is a real work of grace begun in many hearts by the preaching of Mr. Webb and Mr. Embury; but although they are both useful, and their hearts in the work, they want many qualifications for such an undertaking; and the progress of the Gospel here depends much upon the qualifications of preachers.

"In regard to a preacher, if possible we must have a man of wis-

dom, of sound faith, and a good disciplinarian: one whose heart and soul are in the work; and I doubt not but by the goodness of God such a flame will be soon kindled as would never stop until it reached the great South Sea. We may make many shifts to evade temporal inconveniences; but we cannot purchase such a preacher as I have described. Dear sir, I entreat you, for the good of thousands, to use your utmost endeavors to send one over. I would advise him to take shipping at Bristol, Liverpool, or Dublin, in the month of July, or early in August: by embarking at this season he will have fine weather in his passage, and probably arrive here in the month of September. He will see before winter what progress the Gospel has made.

"With respect to money for the payment of the preachers' passage over, if they could not procure it, we would sell our coats and shirts to procure it for them.

"I most earnestly beg an interest in your prayers, and trust you, and many of our brethren, will not forget the church in this wilderness.

"I remain with sincere esteem, Rev. and dear sir, your very affectionate brother and servant,
T. T."

APPENDIX G.

LETTER OF THOMAS BELL.

THE following letter, Dr. Wakeley says,* is copied from the *Arminian Magazine*. The writer seems to have been a mechanic.†

"CHARLESTON, S. C. *May* 13, 1769.

"VERY DEAR AND AFFECTIONATE BROTHER: When I came to New York I found that our business was not very plentiful for strangers. Though there is a good deal of business in the town it is entirely overstocked with trades-people; but what added most to my satisfaction was, I found a few of the dear people of God in it. There is one Mr. Emmery, one of our preachers, that came from Ireland nine years ago. Lately there were two that came from Dublin. They have met together, and their number has increased; and they have built a large new house, which cost them six hundred pounds sterling. They are very poor in this world. They expect assistance from England, but I often used to tell them they need not. for many of the

* *Lost Chapters*, p. 113.

† See Appendix E.

people of England were very poor themselves; and they that had of this world's goods did not care to part with them. There is another of our preachers who was a captain in the army; he was convinced of the truth before he left England: his name is Mr. Webb. God has been pleased to open his mouth. So the Lord carries on a very great work by these two men. They were, however, soon [sore?] put to it in building their house: they made several collections about the town for it; and they went to Philadelphia, and they got part of the money there. I wrought upon it six days.

"New York is a large place: it has three places of worship of the Church of England in it, two of the Church of Scotland, three of the Dutch Church, one Baptist meeting, one Moravian chapel, one Quakers' meeting, one Jews' synagogue, and one French Reformed chapel. Among all these, there are very few that like the Methodists. The Dutch Calvinists have preached against them. Many of the people of America have been stirred up to seek the Lord by Mr. Whitefield; but what his reason could be for not forming them into classes I do not know.

THOMAS BELL."

APPENDIX H.

THE EMBURY BIBLE.

THIS is an octavo volume, nine inches long by six and three quarters wide, and has been rebound. Inside the cover we have the following statement, in the neat hand so well known to all who were acquainted with the writer:

"THE EMBURY BIBLE.

"This precious BOOK was owned and brought to this country by *Philip Embury*, who emigrated from Ireland in 1760. He was the *First Methodist Preacher in America*, and built with his own hands, and preached in, the *First Methodist Church on this Continent*. He formed the first Methodist Society in the City of *New York*, and subsequently, the first in the town of *Ashgrove*, where he died in Christian peace Aug., 1773.

"In the division of his personal effects among his children, *This Book* fell to the lot of his son *Samuel*, who removed to *St. Armand*, Canada East, where I found him in 1819 while traveling on *Durham Circuit*, and of whom I purchased this *Priceless Volume*.

"*Laudo Deum Verum.*

FITCH REED."

The type is what is called black letter, or old English, very much like the German type, and the paper is thick. The title-page reads :

“THE BIBLE,

translated according to the Ebrew and Greeke and conferred with the best Translations in diuers Languages. With most profitable Annotations upon all the hard places and other things of great importance as may appear in the Epistle to the Reader. And also a most profitable Concordance for the ready finding out of any thing in the same contained.

“¶ Imprinted at

“London by Robert Barker

“Printer to the King's most

“Excellent Majestie

“1611.”

On the title-page to the New Testament is written the name “Phil. Embury.” It is a copy of what is called the Geneva Bible, a version highly prized by the old Puritans, who clung to its use some time after King James's translation was issued. Its first edition was dated 1560, and between that year and 1616 more than thirty editions were printed. The last of which we have any account was published in 1644. It is worthy of remark that this Embury Bible was printed in the same year with the first edition of the King James, or Authorized Version.

At first sight there appears to be little difference between this and the translation we have been accustomed to use, but a closer examination will reveal many variations besides the one observable in Embury's text. It is the celebrated “Breeches Bible,” so called because Gen. iii, 7, is rendered, “They sewed figge-leues together and made themselves breeches.”

The Rev. Fitch Reed, through whom this volume came into the possession of the John Street Church, was pastor there in 1833-4. At the centenary meeting, in 1868, he gave a more particular account of the way in which he obtained the book. In 1819 he was sent to Durham Circuit, Lower Canada. It was a wild country, sparsely settled, terrible roads, and hard fare, with plenty of work. He went one night to stay with a family by the name of Embury, not dreaming of any connection between them and Philip Embury. At bed-time he was asked to lead in family worship, and a Bible was handed to him. It was very dilapidated—ready to drop to pieces. It was printed in German text, and on the title-page of the New Tes-

tament he found the name "Phil. Embury." "Brother Embury," said he, "was Philip Embury any relation to you?" "Why, yes; he was my father, and I am the oldest son." Being asked to give the history of the book, he said his father brought it with him to this country in 1760, that it was the only copy of the Scriptures he had till the day of his death, and also that he took it into the pulpit with him to use at the dedication of the John Street Church, taking as his text on that occasion Hos. x, 12. Being asked, "You have no doubt on that question?" "None at all," said he. "I *know* it was so; and after his death, I being his eldest son, the Bible fell to my lot." Mr. Reed bought it of him for the price he would have to pay for a new copy.*

APPENDIX I.

EMBURY'S LAND PURCHASE.

IN the *Colonial History of the State of New York*, vol. vii, p. 902, is to be found the following item. It is given in full, as some of the names may lead to the discovery of other facts of interest in connection with it:

Governor's name, and date of grant.	Names of the grantees.	Quit rent in sterling money.	Situation of the land, and quality.
Lieutenant-Governor Colden, 31st Oct., 1765.	Philip Embury. Peter Embury. Jas. Wilson. John Wilson. George Wilson. Moses Cowen. Thomas Proctor.	2s. 6d. per 100 acres.	A tract of land in the county of Albany, backward of and adjoining to lands granted to Ryer Schermerhorn and others, etc., containing 8,000 acres, and the usual allowance. †

As far back, then, as 1765, before he began to preach in New York, Embury had been arranging for a country home. When Thomas Ashton, of Dublin, came, in 1769, his attention was perhaps directed to the same neighborhood through Embury's instrumentality, and he formed a settlement near Cambridge, to which was given the name

* *John Street Centenary Memorial*, p. 21.

† "The tract on which they settled was leased from Hon. James Duane; afterward Mayor of New York, and was known as Duane's Patent. They were at first to pay annually \$1 per 100 acres; afterward, ten bushels of wheat on the 1st of February, at Troy. Embury always paid in money, and never came into the wheat arrangement."—*The Methodist*, vol. vii, p. 329. How this statement can be made to harmonize with that above is not clear.

of Ashgrove. Embury went to "the town of Salem, in a section then known as West Camden, a little to the south and west of Camden Valley, and about six miles north of Ashgrove." * Many others of the Irish Palatines, including David Embury, Paul and Barbara Heck, the Dulmages, Tetlers, Laurence, Morgan, and other families followed.

On July 1, 1775, after Embury's death, Mrs. Embury sold this property for one hundred and thirty pounds. †

APPENDIX J.

WERE THE EARLY METHODISTS TORIES?

Not long after the Revolution a Methodist preacher, at the close of a sermon at White Plains, N. Y., invited those who wished more particular religious instruction to remain for a while. Among those who accepted the invitation was an old gentleman who was a very zealous tory. He had got the idea that Methodist preachers were employed by the government of Great Britain for political purposes, and that if they succeeded in bringing the colonics back to their allegiance they were to receive the tithes or tenth of every thing. Having opened the meeting, the preacher proceeded to question each in turn, and this old gentleman, happening to be the first he addressed, replied, "I am a friend to government." The preacher told him that he had nothing to do with that subject; his inquiry related to his religious state. The old man, supposing he had not been explicit enough, replied, "I am a friend to King George." After the preacher had satisfied him that his mission was of a religious character, and had nothing to do with politics, he took his hat and left the room, saying, "If that is the case I am done with you." ‡

This old gentleman was not alone in his mistake. The idea that the Methodists were loyalists, or tories, was very prevalent, and no doubt often obtained for them the favor of partisans of the British government and the hostility of the patriots. A paper dated at Baltimore, May 4, 1777, says, "It is a certain truth that all the de-

* G. G. Saxe, *Christian Advocate*, vol. xli, p. 253.

† Letter of Rev. B. Hawley, D.D., *Christian Advocate*, vol. lxiii, p. 240.

‡ Memoir of Ab. Miller, of White Plains, by the Rev. P. P. Sandford, *Christian Advocate*, vol. xxi, p. 72. See also *Methodist Quarterly Review*, 1832, p. 206.

nomination called Methodists (with us) are enemies to our cause, under the mask of religion, and are countenanced by the tories. One of their preachers did lately, in this place, tell his hearers that every man killed in battle would certainly go to hell." * This is no doubt a misrepresentation, but it must be admitted that there was some ground for the opinion, especially as to New York city and its vicinity. And when we consider the facts there does not seem to be any reason to be ashamed of the truth.

It must be remembered that no moral principle was directly involved in the Revolutionary conflict; the question was a political one. The American party claimed that the country was wronged and oppressed by the English government, and that therefore it was right and wise to resist. The rest of the people were no doubt divided in sentiment. Some probably fully sympathized with the British government, and were willing to submit to any thing rather than risk breaking the ties that bound them to the land that still was regarded as home. Others, acknowledging that there was cause of complaint, still hoped that peaceable measures would bring relief at last, and yet others, as the Quakers and many other devout Christians, believed it their duty to submit to any thing rather than engage in a civil war. This may have been timidity in some cases, but in others it was conscientious abhorrence of bloodshed. The Methodists were naturally of this class, though outside of New York and its vicinity their sympathies were generally with the cause of American freedom.

Again, Mr. Wesley was a zealous loyalist. † His views were published and had their influence. Most of the preachers, too, were but recently from the old country and generally expected to return before long. If, therefore, the Methodists, next to the members of the Church of England, were among the warmest adherents to the British crown it is cause neither of surprise nor censure.

And this is especially true of New York Methodists. When the Palatines were driven out of Germany they were kindly received by the British government and homes provided for them in Ireland and elsewhere. Gratitude made them loyal, and their descendants were not to be censured if they erred in that direction. Thomas Webb and

* *Historical Magazine*, 1863, p. 177.

† But not bitter nor obstinate. There is evidence that he desired the government to use milder means, and that after the conflict was over he wished his brethren in America to "stand fast in that liberty wherewith God had so strangely made them free." See *Christian Advocate*, vol. lxiii, p. 424.

William Lupton had been officers of the British army, and their allegiance to the government they served was not discreditable.*

In the library of the New York Historical Society will be found copies of the poll-lists for 1761, 1768, and 1769. We read there how James Jarvis, Peter Embury, William Lupton, Henry Newton, David Embury, Philip Embury, Paul Heck, Richard Sause, and Thomas Webb voted. Though the lines of party division were not very clearly drawn at those dates it is observable that they voted for men who, almost without exception, were afterward prominent loyalists.

Now, having admitted so much, we must be allowed to claim that many of the Methodists of that day, probably the most of those of native birth, were true patriots. There is evidence that William Watters, Philip Gatch, Richard Ivy, Joseph Everett, Thomas Morrell, Thomas Ware, and William Mills were true-hearted Americans, and that Asbury was in heart with the patriots.† Morrell, it is well known, served faithfully and honorably in the American army. The record of the Methodist Episcopal Church has been such that she can well afford to admit any such drawbacks as are implied in the facts above stated.

For many reasons American Methodists should thank God for Francis Asbury. But another is added when we review the political question. He alone, of all Mr. Wesley's earlier missionaries to this country, seems to have rightly understood the matter. He evidently became very soon an American at heart.‡ Others, as Rankin, Shadford, and Rodda, would not, and perhaps could not, stay. He remained, though compelled to spend some of the time in partial retirement. His unwillingness to accept the office of superintendent without the vote of the Conference shows how fully he had imbibed the spirit of his adopted country. The Rev. H. Boehm, for some time his traveling companion, says: "Though he loved the land of his birth, yet he loved most ardently the land of his adoption." "When I was with him in Canada he said to me, 'England always had the wrong foot foremost in regard to America.'"§

Asbury's notice of the death of Washington is simply eloquent: "Slow moved the northern post on the eve of New Year's day, and

* Watson, in his *Annals of New York*, says the Methodists were deemed loyalists.

† *Christian Advocate*, vol. xxxix, p. 354.

‡ May it not be that this was one cause of the unfriendliness of Lupton and Newton?

§ *Reminiscences of Rev. H. Boehm*, p. 453. See also an article by T. Ware, in *Methodist Quarterly Review*, 1832, p. 102.

brought the heart-distressing information of the death of Washington, who departed this life December 14, 1799.

"Washington, the calm, intrepid chief, the disinterested friend, first father and temporal saviour of his country under divine protection and direction! . . . Matchless man! At all times he acknowledged the providence of God, and never was he ashamed of his Redeemer. We believe he died not fearing death. In his will he ordered the manumission of his slaves—a true son of liberty in all points."*

APPENDIX K.

FURNITURE FOR THE PREACHERS' HOUSE.

"ONE page of the "Old Book" is headed, "Furniture bought for the Preaching House." The list is:

"1 Bedstead and Safe, £2.

"1 Feather Bed, Boulster and Pillow. †

"1 Safe. ‡

"Small Furniture, 15s.

"Pr. new Sheets."§

On the next page is a list of "Furniture borrowed for the Preaching House, and from whom." It reads:

"4 chairs, 1 night-chair, 5 pictures, 3 tables, pr. And Irons, Chaving-dish, || Tongs and shovel, and two Iron pots, from Mrs. Taylor.

"1 Set of Bed curtains and a Smal Looking-glass, from Mrs. Trigler. ¶

"2 Blankets, from Mrs. Newton.

"1 green window curtain, from Mrs. Jarvis.

"1 green window curtain, from Mrs. Bininger.

"4 Tea spoons, from Mrs. Sance."

Turning over the leaf we find "An Acct. of Household Furniture belonging to the House aloted for the Methodists Preachers to live in in New York:"

* Asbury's *Journal*, January 4, 1800.

† These, according to the treasurer's account, weighed 67 pounds, at 2s. 4d., costing £7 16s. 4d.

‡ Probably an error—a repetition of the first entry.

§ The treasurer records that these were 11 yards at 2s. 5d. Total, £1 6s. 7d.

|| Chafing or shaving [?].

¶ This was an ancestress of Mrs. Henry C. Weeks, now of Bayside, L. I.

- A gridiron and pair of Bellows,* from Mrs. Sennet.
 " 6 China Cups and Saucers, from Mrs. Earnest.
 " 6 China Soup plates, pr. Salts, and Bread Basket, from a friend gone to England.†
 " Tea Chest and Canisters, from Mrs. Ledbetter.
 " Washhand Basin and Bottle, Cham'r Pot and Sauce Boat, from Mrs. Newton.
 " $\frac{1}{2}$ doz. cream-color plates and a Dish, from Mrs. Jarvis.
 " 1 Dish, 3 wine-glasses, pr. cruits, Table Cloth and Towel, from Mrs. Moore.
 " 3 Burnt China plates, 2 Do. cups, 4 Silver teaspoons and 1 picture, from Mrs. Harrison.
 " 6 knives and forks, from Mrs. Sauce.
 " 1 Copper Tea Kettle, from Mr. Chas. White.
 " 2 Table Cloths, from Mrs. Crosfield.
 " 1 Bed Quilt, from Lupton.
 " 3 Table Cloths, 2 Towels, and 2 Pillow Cases, from Mrs. J. Crook.
 " 1 Winsor chair and cushion, from Mrs. Heckey.
 " 3 Pictures, from Mr. Newton.
 " 1 Bed Sprey, from Mrs. Ten Eyck.
 " Red Rug.
 " Knife Box, from Wm. Deane."

APPENDIX L.

PREACHERS' HOUSE.

THE old building, in antique Dutch style, seen in the engraving of the church (p. 37) which stood partly in front of the chapel, was the "Preachers' House." ‡ It was a small frame building, one story and a half high, with a basement partly above ground, which was the home of the sexton, whose wife generally kept house for the preachers. Stairs in the rear connected it with the chapel. It was a gloomy place, with very few windows, and cold as a barn in winter. § It was, however, better furnished than many a Methodist parsonage fifty years later. || It contained a small library for the preachers,

* How many now know what this article is? † Perhaps Thomas Taylor.

‡ The name "Parsonage" was not used then; indeed, in the writer's recollection, some fifty years ago, that title was rather strange to Methodist ears.

§ Wakeley's *Lost Chapters*, p. 220.

|| Appendix K.

among which were Prideaux's *Connections* and Coke's *Commentary*.* There was also a circulating library for the people, consisting of religious biographies and the writings of Wesley, Fletcher, etc. Most of it is now scattered, though a few old books still remain which probably belonged to the original collection.†

APPENDIX M.

THE DATES OF THE ADDRESSES OF RELIGIOUS BODIES TO PRESIDENT WASHINGTON.

THIS question has given rise to some discussion. The following is the result of an examination of the matter:

In the *Gazette of the United States*, of May 20, 1789, we have an "Address of the ministers, church wardens, and vestrymen of the German Lutheran Congregations in and near the city of Philadelphia." This was, therefore, as far as we can learn, the first action of any church officials in this line. Only a portion of the Lutheran Church was represented in it; but the same may be said of the action of the Conference in New York, though the participation of the two bishops gave it wider significance.

The address of the General Assembly of the Presbyterian Church, then in session in Philadelphia, representing the whole of that body, is dated May 26; that of the Conference of the Methodist Episcopal Church in New York city, May 29. Both are published in the *Gazette* of June 6, where it is said that the address of the Presbyterians was presented "yesterday;" but the date of the presentation of that of the Methodists is not specified. In the *New York Daily Advertiser*, however, of June 3, is the address of the Methodists, while that of the Presbyterians is not given until June 8, when it is said to have been presented on "Friday last" (June 5). It therefore appears that the Lutherans were altogether the first; the Presbyterians the second in taking action, but the third in presentation; the Methodists the third in action, but the second in presentation. A full account of the affair will be found in Dr. Bangs's *History of the Methodist Episcopal Church*, vol. i, pp. 280-286. It may be well to add that, as Dr. Coke embarked for England on June 5, any action in which he participated must have been of an earlier date.

Mr. Morrell (Bangs's *History*, vol. i, p. 281) refers to certain strict-

* Old Book, Jan. 25, 1770.

+ Wakeley's *Lost Chapters*, p. 229.

ures on Dr. Coke's connection with the matter. No doubt he had in view the following communication. It is in the *Daily Advertiser* of June 17, 1789. The italics and the spelling of Mr. Wesley's name are given as found. .

"TO THE PRINTER.

"SIR: Observing the name of *Thomas Coke* to an address to the President assuming the title of *Bishop* of the Methodist *Episcopal* Church of America, I beg leave to inquire, through the medium of your paper, of some well-informed and patriotic member of that Church, whether *Bishop Coke* was the same man that was known in England by the name of *Doctor Coke*, and particularly during the war by the name of *little Dr. Coke*, and who was connected with and an assistant to Mr. *John Wesley*, both in the pulpit, pen, and press, when he preached and wrote most vehemently against *the Rebels*, as they then thought proper to term us? I am induced to this inquiry from a regard to consistency and the interests of religion. If the same *little Dr. Coke* I refer to has translated himself from Mr. *Wesley's* societies in England to the *Bishopric* of the Methodist *Episcopal* Church in America, he ought to give us full proof of his *political* conversion. *Doctor Coke* in *England* taught the highest *Tory* doctrine—the king was the Lord's anointed, and our righteous resistance, although sanctioned by the wisest and best citizens of that country, was, in his opinion, *Rebellion*. He supported Mr. *John Wesley* in all that he chose to advance in support of *Lord North's* administration. The sword and desolation was his motto—for *America*; and it was of the king and ministers' *mercy* that the advocates of *America in England* were not consumed.

"If *Bishop Coke* is this same *Doctor Coke*, no American, but a British subject, uniformly opposed to us in principle and conduct through the whole of the war, is it not the extreme of *hypocrisy* for such a man to take the lead of the *Episcopalians* in an address to the *President* of our republican Government? I am sir, AN INQUIRER.

"*June 16.*"

To this there is an answer on June 19, nearly a column long, by "A Member of the Methodist Episcopal Church," who says he was not a member during the war. He admits that it is the same *little Doctor Coke*, but as to the doctor's present sentiments he refers:

1. To the twenty-third Article of Religion in the Discipline brought over by Dr. Coke for adoption at the Christmas Conference. It relates to the rulers of the United States.

2. To the liturgy, of which he was also the bearer, containing a prayer for "the supreme rulers of the United States."

3. To the doctor's own extemporaneous prayers.

4. To sermons preached by him in the city, and one in particular on "the commencement of the millennial year."

On June 24 "Inquirer" replies to the length of more than a column. He admits the loyalty to America of many members of the Methodist Episcopal Church. In a postscript he asks, "When, where, and by whom Dr. Coke and Mr. Asbury received episcopal consecration?"

APPENDIX N.

CLASSES IN FEBRUARY, 1793.*

ONLY two of these classes are mixed. Nearly one half of them meet on Sunday, and two of these at an early hour in the morning. Only three meet in the evening, except those held after preaching.

WHITE CLASSES.

NO.	DAYS OF MEETING.	LEADERS' NAMES.	SEX.	TIME AND PLACE OF MEETING.	
1	Sunday....	Abraham Russel..	Male.	Old church, 7 o'clock winter, 6 in summer.....	22
2	"	Stephen Rudd....	"	Old church, 8 winter, 7 in the summer.....	18
3	"	Wm. Cooper.....	"	Bro. Sands, 9 o'clock.....	29
4	"	Jonas Humbert...	"	Old church, after morning preaching.....	29
5	"	Wm. Vallean†....	"	New church, after morning preaching.....	29
6	"	Wm. Henry....	"	Mr. Daniel's school-house, 2 o'clock.....	14
7	"	Dan'l Carpenter‡	Female.	In y ^e poor House at 4 o'clock....	18
8	"	George Courtney.	Male.	New church, before preaching..	
8	Monday....	Henry Newton....	Female.	Old church, 3 o'clock	27
9	"	Peter McLean....	"	Old church, 4 in winter, 5 in summer.....	25
10	"	John Cooper.....	"	Mrs. Coffman, 4 o'clock.....	29
11	Tuesday....	John Bleecker....	"	Old church, 3 o'clock.....	33
12	"	Philip Arcularius.	"	Mrs. Gethen, 4 o'clock.....	22
13	"	John Staples.....	Male.	After preaching.....	21
14	Wednesday.	Daniel Coutant...	Female.	New church, 4 o'clock.....	23
15	"	John Staples.	"	After preachlug.....	35
15	"	William Cooper..	"	Near his own house, 4 o'clock....	45
16	Thursday ..	John Sprosen.....	Female.	Old church, 3 o'clock.....	31
17	"	John Bleecker§..	"	4 o'clock, old church....	31
18	"	Wm. Grant....	Mixt.	Evening at Bro. Crum's.....	30
18	"	Dan Carpenter...	Female.	Thursday at Catharine Holly's...	
19	Friday	Andrew Mercein.	"	4 winter, 5 in summer, old church	33
20	"	Abn. Brower	"		12
Class of men and women at 2 mile stone met by Wm. Vallean Wednesday evening.....					23
					579

* From Book i, E, pp. 56, 57.

† Erased and Elias Vanderlip written over.

‡ Erased and Moses West written over.

§ Erased and Vallean written over.

COLORED CLASSES.

NO.	DAYS OF MEETING.	LEADERS' NAMES.	SEX.	TIME AND PLACE OF MEETING.	
21	Sunday.....	Jno. Davis.....	Male.	Evening, old church, in the summer, new church.....	17
23	"	Corn's Warner...	"	"	18
23	"	Joseph Rice.....	Female.	At his school-house in the morning.....	16
24	"	Robert A. Cuddy.	"	"	24
26	"	Elias Vanderlip*.	"	Preaching house in the afternoon.	33
27	Monday....	G. Courtney†....	"	Old church in the evening.	35
					143
Total 21 Feb., 1793.....					722
Total Aug. 24, 1793, whites.....					639
" " " blacks					154
Total.....					793

APPENDIX O.

LIST OF THE CLASSES, LEADERS' NAMES, AND WHEN THEY MEET, TAKEN SEPTEMBER 8, 1802, BY THOMAS MORRELL. ‡

THERE are forty-six classes (No. 35 being repeated), and as at the preceding Conference 937 members were reported this will give an average of rather more than twenty to a class. All, with two exceptions, were exclusively either male or female. Both of these were at the two-mile stone, and have the same leader—Vark. Besides these there were, of the whites, 13 composed of men and 23 of women; of colored, 4 of men and 7 of women—in both cases nearly twice as many female as male classes. Five leaders have each two classes. About one third of them also meet at private houses, and only five were held in the evening. Twenty-four met on Sunday; one at 6 A. M. and three at 7 A. M.

WHITE CLASSES.

NO.	DAYS OF MEETING.	LEADERS' NAMES.	SEX.	TIME AND PLACE OF MEETING.
1	Sunday.....	Van Wyck..	Male.	Old church, 7 o'clock, morning.
2	"	Cooper.....	"	His work-shop, Bowery, 9 o'clock, morning.
3	"	Davis.....	Female.	Corner of Fayette & Henry Street, 9 o'clock, morning.
4	"	Gilman §....	Male.	Bowery school-house, 9 o'clock, morning.
5	"	Hick	"	Division Street, 9 o'clock, morning.

* Erased and Paul Hick written over.

† From Book ii, pp. 2, 3.

‡ Erased and Israel Disosway written over.

§ Erased and Redstone written over.

No.	DAYS OF MEETING.	LEADERS' NAMES.	SEX.	TIME AND PLACE OF MEETING.
6	Sunday....	Praul.....	Male.	At Bro. Jaquish's, 9 o'clock.
7	".....	Mead.....	"	At Bro. Lion's, 9 o'clock.
8	".....	Ketchum....	"	North Church, 9 o'clock.
9	".....	Henry.....	"	Bowery school, noon.
10	".....	Jeffery*....	"	Bowery Church, noon.
11	".....	Russell.....	"	John Street Church, noon.
12	".....	Elsworth....	"	North Church, noon.
13	".....	Carpenter...	"	John Street Church, 4 o'clock, afternoon.
14	".....	Vark.....	"	2 mile stone.
15	".....	Praul.....	Female.	Bowery Church, 4 o'clock.
16	".....	Lion.....	"	Second Street, at Forrest's, 1 o'clock.
17	Monday....	Cooper.....	Women	Bro. Lyons, Fisher Street, 3 o'clock.
18	".....	Dugalls.....	"	Pump Street, 4 o'clock.
19	".....	Smiths.....	"	Old church, 4 o'clock.
20	".....	Barney †....	"	North Church, 3 o'clock.
21	".....	Hick.....	"	Davis's, 3 o'clock.
22	".....	Sarres.....	"	No. 5 Barclay Street.
23	Tuesday....	Stilwell....	"	Harman Street. Price's, 3 o'clock.
24	".....	Fowler.....	"	Bowery Church, 4 o'clock.
25	".....	Browers ‡....	"	Old church, 3 o'clock.
26	Wednesday.	Arcularius..	"	Old church, 4 o'clock.
27	".....	Knight.....	"	North Church, 5 o'clock.
28	".....	Stagg.....	"	No. 91 Harman Street, 4 o'clock.
29	".....	Bonsall.....	"	Old church, 3 o'clock.
30	".....	Dawson.....	"	Bowery Church, 3 o'clock.
31	Thursday..	Gilman's....	"	North Church, 2 o'clock.
32	".....	Mead's.....	"	Bowery Church, 4 o'clock.
33	".....	Preacher's..	"	Old church, 3 o'clock.
34	Friday....	Marsh.....	"	Old church, evening, after preaching.
35	".....	Vark.....	Both.	Meets at church 2 mile stone, evening.

COLORED CLASSES.

35	Sunday....	Sipkins.....	Men.	Old church, 6 o'clock, morning.
36	".....	Pointiers...	"	Peter Williams, 7 o'clock, morning.
37	".....	Thompsons..	"	African Church, 7 o'clock, morning.
38	".....	Cooks.....	Women	Evans, near African Church, 4 o'clock, afternoon.
39	".....	Collins.....	"	School-house, No. 13 Barclay Street, 4 o'clock, afternoon.
40	".....	Miller.....	"	African Church, 4 o'clock, afternoon.
41	".....	Scott.....	Men.	African Church, noon.
42	".....	Marsh.....	Women	No. 45 Ann Street, Dinah Forbes, 4 o'clock, afternoon.
43	Tuesday....	Matthison..	"	Old church, evening.
44	".....	Parks.....	"	Bowery Church, evening.
45	Thursday..	Barney §....	"	Old church, evening.

APPENDIX P.

OFFICIAL MEMBERS.

THIS list of class-leaders seems to have been made in the fall of 1812, and is in Book viii, latter part. Those marked thus * have been

* Erased and Shepherd written over.

† Erased and Jefferies written over.

‡ Erased and Mercin written over.

§ Erased and Myers written over.

crossed off, and if a new name is substituted it is given here in brackets, after the original:

Abraham Russel,	George Inness,*	George Pine,*
John Davies,	George Philips,	Thomas Eames,
Samuel Sears,*	Simeon Price,	Nathaniel Coit,
[Wm. Barton,]	John Inness,*	John M. Shatsel,*
Thomas Carpenter,	David Crawford,	Joshua Marsden.*
Robert Tolfree,*	Nathaniel Tucker,*	Eliphalet Wheeler,
Cornelius Polhemus,	John C. Totten,	Andrew Wheeler,
Philip Arcularius,	Jacob Bolmore,	William Evins,
William Mead,*	Benjamin Farrington,	R. Mathison,
James Shepherd,	Christian Bourdett,*	James Demarest,
Charles Gilman,	Safety Magee,	— Wiley,
Israel Disoway,*	Edward Hopper,*	James Shepherd,*
Abram Hart,	Aaron Baldwin,	— Paradise,
Paul Hick,	Gilbert Coutant,	James Oyston,
Samuel Elsworth,	John Vander Pool,	Thos. Pitts.
Joseph Smith,	Stephen Dando,	J. P. Morris,
David Renney,*	Peter Westerfield,	S. Goodrich,
John Shaw,	John Bartine,	G. Van Cott,
Joseph Graham,	David Woolley,	— Martin,
Samuel Stilwell,	West Munson,	— Bakewell,
Peter Parks,	Laban Clark,*	A. McDougall,
Chancey Carter,	[G. W. Pittman,]	Wm. Collins,
John Westfield,	Peter Crosthwaite,*	— Sutton,
Edward Sturman,	James N. Hyde,	Thos. Whitlock,
James Donaldson,	Peter Cokeleet,	Wm. Carter.*
George Taylor,	Ralph Hoyt,	[— Hawley,]
Abraham Knapp,	James Collins,	H. Stiles,
Abraham Coddington,	Thomas Griffen,*	John B. Buckmaster,
Joseph Piggot,	William Moseman.	Wm. Carter,
Samuel Hopping,	Lancaster S. Burling,	Nath'l C. Hart.

There are also, in Book x. page 2, etc., a list of trustees, local preachers, and exhorters; in Book xiii, A, a list of class-leaders (about one hundred) without date, but from internal evidence prior to the Stilwellite secession; on page 15 of the same book a list of local preachers in 1820, and page 16 a list of stewards.

On page 17 we have a register of the names of the class-leaders in the Methodist Episcopal Church in New York, A. D. 1820.

"Leaders' meeting, either in *sections* or *general*, on the second Monday evening every month.

"In leaders' meeting, 1. Stewards receive the *class-money*. 2. Who among the *probationers* may be admitted (more particularly in the *sectional* leaders' meeting). 3. Inquire into the *state* of the classes, *absentees*, etc. 4. State of the leaders' *minds* and *manner* of meeting class. *No debating*, nor any *vote taken* except when there may be an application for license to exhort. Preacher gives *advice*. So I understand Discipline. AARON HUNT."

A list of class-leaders which follows seems to have been made out shortly after the Stilwellite secession. In the same book also are rolls of the Quarterly Conference for 1824, 1826, 1827, 1828, 1829, and 1831, this last being the latest in which the whole city was in one circuit.

APPENDIX Q.

METHODIST WORSHIP IN NEW YORK CITY SIXTY-FIVE YEARS AGO. *

METHODISM has not changed as to doctrine; her discipline and usages remain substantially the same; and yet there is sufficient difference in the aspect and services of a worshiping congregation to give interest to a description of them as they were some sixty-five years ago. Let us suppose it about the year 1825. The engravings of John Street and Duane Street churches will give an idea of what a Methodist meeting-house looked like then. They were perfectly plain, perhaps a little gloomy in aspect, by reason of the dark-colored stucco with which their stone walls were coated. At least this was the case with the four larger ones, namely, John Street, Forsyth Street, Duane Street, and Allen Street; Bowery Village (now Seventh Street) and Greenwich Village (now Bedford Street) were small frame buildings. The interior walls were whitewashed, but kept neat by the frequent use of lime and brush. The wood-work of the pulpit and gallery fronts and supporting columns was also white. The seats were slate-colored or drab, or in some cases a dark green with chocolate or mahogany-colored trimmings on the top.* The floor was uncarpeted, sometimes sanded; on the altar and pulpit stairs there was generally a plain carpet. Light was furnished by lamps in which sperm oil was burned. In the altar were two settees, usually wooden-seated, and a few chairs, and a plain

* In John Street the trimmings were of mahogany, the material being a donation.

table, perhaps of mahogany or cherry,* as were also the altar-rail and book-board. In most cases the pulpit was high, resting on one pillar, and was reached by a flight of steps generally on one side only; it was also small, giving but little room for any but the officiating minister. A tall eight-sided goblet, with three sides removed, will give a good idea of its appearance. In some cases there was a sounding-board over the pulpit, looking like a great extinguisher, but with a flat surface beneath.† The book-board was without a cushion, and on it rested a Bible and hymn-book, neither of them gilt-edged. The windows were generally furnished with green outside blinds, and in some cases on the men's side there were between them rows of pegs on which hats could be hung. A clock was attached to the gallery opposite the pulpit, and behind it sat the choir, the most of whom were members of the society.

The Discipline of the Church at that time contained the following question and answer: "Is there any exception to the rule, 'Let the men and women sit apart?' There is no exception. Let them sit apart in all our churches." The middle aisle, if there was one, or a partition half-way between the two aisles, was a dividing line over which neither sex dared to trespass. If in the course of the services a man ignorantly or intentionally seated himself on the women's side the sexton or one of the trustees would go to him even in the middle of the sermon and ask him to go to his proper place. The women's side would frequently be crowded, while there were vacant seats among the men, but the rule must not be relaxed. In the writer's earliest recollection of the old Duane Street Church two or three of the front seats on the male side were for some time occupied by women, and he supposed that this had been permitted to relieve the overcrowding of the ladies, until one day he heard from the pulpit a notice that the practice must cease, and the sheep of the feminine gender return to their own part of the fold. Husband and wife could walk together to the church, but must then separate, enter at different doors, get seats perhaps in distant parts of the house, and be seriously annoyed in finding each other at the close of the services, especially in the evening. This rule of separation was carried so far that in at least one case the door-yard in front was divided by a fence, and

* The first communion-table with a marble top in any Methodist church in the city was seen at the dedication of the house in Greene Street. It was a gift, but was a "stone of stumbling and rock of offense" to some.

† The pulpit of the second John Street Church, however, was lower, larger, and had no sounding-board.

under the end gallery a high partition prevented all communication between the sexes. The seats in the corners on each side of the pulpit being generally occupied by aged and prominent members who responded pretty heartily to the services, these were known as the "Amen" corners. The congregations were generally large, benches being often needed in the aisles, and the pulpit stairs and altar filled, and the kneeling-board around the altar occupied by children.

The Methodists of that day were plain in apparel. Many of the men, especially the older ones, wore straight coats and white cravats without any knot in front. What were called Quaker or coal-scuttle bonnets, made of drab or black silk or satin, were the head-gear of the older sisters; the younger wore plain straw or other material, of simple shape, and without flower or feather or bow or any ribbon except what was necessary for ties. Simple neatness was the general rule.

There were three sermons on the Lord's day, at 10:30 A. M., at 3 P. M., and in the evening at 6:30 in the winter, 7:30 in the summer, and 7 in the fall and spring. The afternoon congregations were at least as large as any. Sunday-school met at 9 A. M. and 1:30 P. M., and the children occupied the galleries with their teachers at both the morning and afternoon services, unless especially excused at the request of their parents. Week-evening services were half an hour later than those of Sunday, varying also with the season. These were a prayer-meeting, generally on Wednesday evening, a sermon or lecture on some other evening, differing in the different churches, and class-meetings on most of the other evenings.

As the hour of worship approached the people began to pour in, bringing their hymn-books with them, as they had no private pews in which to leave them. Every member bowed the head for a few moments in silent prayer. Just before the time of beginning, the Sunday-school could be heard tramping up the gallery stairs, of course not as quietly as might be. The chorister took his place, perhaps first leaning over the front of the gallery to compare his watch with the clock, and, if he thought the latter incorrect, setting it to the right moment. Not unfrequently a hymn or set piece would be sung by the choir while the congregation was gathering. If a new preacher was to occupy the pulpit, especially if he were one the people were pleased with, he was likely to be greeted as he entered with the verses beginning, "Welcome, welcome! blessed servant," etc. After kneeling in the pulpit he arose and selected the hymns and lessons. The hymn was announced by the

page, not the number, as all the books, however varying in size, were paged alike; even some spurious or unofficial editions, though introducing some additional hymns, were arranged so that the first lines would fall on the same page, as in the authorized collection. The hymn having been read, the congregation rose, and under the leadership of the choir began the service of praise. No instrument was used; even a tuning-fork in the hands of the chorister had to be handled quietly. The hymns were apt to be of a triumphant, joyous tone, such as, "Come, ye that love the Lord," "How happy are they," "Arise, my soul, arise," "O for a thousand tongues, to sing," etc. The tunes were of the same class, Majesty, Lenox, Northfield, etc. The music might not please the ear of a scientific critic, but as worship it was hearty, and Methodist singing was an attraction in those days. Sometimes there was a balk in starting, and two or three efforts might be made before all went on smoothly, and the pitch might not be exactly correct, but serious embarrassment did not often occur. No list of hymns had been given to the choir, and they and the congregation did not know what was to be sung until the preacher announced it. That all might be able to join, and as some had no books, it was the practice to line the hymns, sometimes even to that extent as to divide the verses, the preacher reading two lines, and, when the congregation had sung them, reading two more. This practice is still continued in the Southern States, especially among the colored people, and also in England. At the time, however, of which we are now speaking it was customary to read only the first two lines of each verse in the opening and closing hymn; the second was not lined, and the congregation remained seated while it was sung. The last two lines of a hymn were generally repeated, and when the tune required such a repetition these lines would be sung four times or more. The prayer that followed would be earnest, importunate, and expressed in words and tones which implied faith that it would be answered. Unless it was exceedingly spiritless it was responded to with loud amens, and perhaps with shouts of gladness. The people bowed their heads while it was offered, and many of them knelt on the floor. The Scripture lessons followed, another hymn was sung, the congregation sitting, and then the sermon began.

The idea that Methodist preaching in those days was of an exceedingly hortatory character, though in some respects correct, must be received with much allowance. Very solid doctrinal sermons were often preached, in which Scripture was largely quoted,

with frequent reference to chapter and verse. Many were of a polemical or controversial tone. Calvinism in its unadulterated form was still taught in many pulpits, and the minds of the people were often bewildered and their spiritual welfare periled by questions concerning decrees, foreknowledge, election, and reprobation and perseverance. Old Methodists enjoyed it when their preachers gave these errors a shrewd and hearty blow, and shouted almost as much over the defeat of John Calvin as over the conversion of souls, because they believed the one would prepare the way for the other. Still, a sermon that was enjoyable and profitable then would be about as well received now. There were more uneducated men in the ministry then, but there were many who would compare favorably with the best of our day.

Generally the attention of the hearers was at least as close and respectful as now, but there were some interruptions to which our congregations at present are not liable. Children of all ages were brought to church; little ones but a few months old not unfrequently, and sometimes the crying of a strong-lunged babe would almost drown the voice of the preacher and seriously disturb the attention of the audience. Older children would be restless, and father or mother or brother or sister would take them out and wait in the lobby until the services were over. Some mischievous boy in the gallery would, perhaps accidentally, though as likely as not intentionally, drop a penny or a marble which would roll down from step to step, distinctly heard in every part of the house. Human nature in the young was the same then as now, and Sunday-school teachers or sextons had to reprove and perhaps pull the ears of some talkative or giggling boy or girl. The fainting of some person in the congregation was a more frequent occurrence; crowded houses and perhaps not as good ventilation being the cause. Sometimes, too, as was the case in earlier days, Satan, in the person of some of his children, came also when the sons of God were gathered together and tried to annoy them. But generally the sermon flowed on without interruption to its close. And that close was not reached as soon then. A sermon only half an hour long, except in the evening, when a prayer-meeting was to be held, was a rarity. Three fourths of an hour was the usual time, and it was more likely to exceed than fall short of that. Sometimes an exhortation would follow the sermon, and the morning congregation not be dismissed until half past twelve.

The sermon was not followed immediately by a prayer, as now. The collection was taken, during which the choir generally sang a

piece of their own selection, the notices were given, another hymn was sung, the congregation standing, and a prayer, frequently of some length, followed, closed with the benediction while all were on their knees. This order of exercises was invariable: the time had not yet come when each congregation did that which was right in its own eyes.

The evening sermon, at least in the winter, when the hour of opening was earlier, was generally followed by a prayer-meeting. Sometimes the congregation would be regularly dismissed, so that all who wished could retire, but more frequently a hymn was started, and while it was sung the brethren came into the altar, seekers were invited forward, and it was a disappointment if there were no conversions.

At the foot of Duane Street, on the North River, stood the hay-scales, and in their neighborhood was the house of fire-engine No. 1, known among school-boys as "Old Hayseed." Almost invariably as soon as the prayer-meeting in the Duane Street Church had got fairly started an alarm of fire would be raised, and "Old Hayseed" would be rattled past the door at an unusually rapid pace and with extra shouting by the company. In a few moments she would return in the same style. There was no fire, but the Methodist meeting must be disturbed.

Class-meetings were held in the basement or at private houses on week evenings or afternoons and at various hours on Sunday. These were generally either all male or all female. Sometimes, especially in the summer, prayer-meetings were held at five or six o'clock in the morning on the Lord's day, and in some cases on week-days. The old custom of preaching at five o'clock in the morning, so strenuously maintained by Wesley, had fallen into disuse, but was occasionally practiced.

In seasons of great excitement prayer-meetings would be in progress at the same time in different parts of the house, circles having gathered about two or three or more seekers. This was the usual custom before the practice of inviting to the altar was introduced, and, though generally abandoned, was sometimes renewed in seasons of extraordinary interest. Watch-nights were usually held in all the churches, and were expected to be services of unusual solemnity. Sometimes they were kept up all night, the exercises being at the church until after twelve o'clock, when they were frequently adjourned to a private house.

On Christmas eve, after midnight, some of the choirs would serenade the preachers and other official and favorite members of the church.

APPENDIX R.

EXTRACTS FROM ACCOUNTS OF STEWARDS, 1827 TO 1831.

THE estimating committee in 1827 were Thomas Roby, John C. Totten, Nathaniel Jarvis, James B. Oakley, Thomas Fairweather, and Robert Mathison. Their report was, for

Thomas Burch.....	\$800
Nicholas White.....	750
Robert Seney.....	580
Julius Field.....	550
John J. Matthias.....	510
Noah Levings.....	550
Rev. L. Clark, P. E.....	239

\$3.979

During each of the following years there is generally an increase in the estimates.

We get glimpses also of the old system under which our fathers worked. Then the Discipline provided that each preacher should receive what was called *quarterage*, amounting to \$100 for himself, the same amount for his wife, \$16 for each child under seven years of age, and \$24 for each over seven and under fourteen. This left to the estimating committee only the duty of fixing the amount to be paid for the table expenses of the family. The committee of 1828 resolved that the weekly allowance for each preacher for board be two dollars and fifty cents, and the same for his wife; for each child under seven years of age eighty cents, and each over seven and under fourteen one dollar. It was also resolved that forty-eight weeks should constitute the year (the General Conference had met that year, thus throwing the New York Conference about four weeks later than usual). So, taking the case of one of the preachers for that year, we have :

	Salary.	Board.	Total.
Rev. ——— and wife.....	\$200 00	\$240 00	\$440 00
4 children under 7 years.....	64 00	153 60	217 60
1 child over 7 and under 14....	24 00	48 00	72 00
Allowance for wood.....	....	....	60 00
Miscellaneous expenses .....	....	....	90 40
			<hr/> \$880 00

This was the largest allowance for that year; the lowest was \$525, to a preacher who had no children.

The receipts were by quarterly and class collections. The quar-

terly collections varied from about \$340 to \$530; once they were only \$216, but only half the churches reported. John Street was generally the largest contributor, once paying in more than \$140, but Allen, Forsyth, and Duane followed closely, and sometimes Allen Street stood first. The class collections varied from \$150 to \$440 a month, and the different churches gave in about the same proportion as in the quarterly collection. The income for 1827-8 was:

Class collections.....	\$2,989 00
Quarterly collections.....	1,675 67

Total.....	\$4,664 67
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In 1828-9 the income was:

Class collections....	\$2,849 99
Quarterly collections.....	1,751 06

Total.....	\$4,601 05
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In 1829-30 we have a printed report, a copy of which is given. There is no report for 1830-1.

REPORT OF THE STEWARDS OF THE METHODIST EPISCOPAL CHURCH
FROM JUNE, 1829, TO MAY, 1830, INCLUSIVE:

RECEIPTS.		PAYMENTS.	
<i>Class Collections.</i>		Rev. Samuel Luckey..	\$852 80
June.....	\$257 44	“ Coles Carpenter..	836 60
July.....	304 21	“ Jesse Hunt.....	699 60
August.....	269 47	“ Heman Bangs....	889 20
September.....	240 43	“ George Coles....	709 60
October.....	307 06	“ Samuel D. Fergu-	
November.....	321 39	son.....	520 00
December.....	369 16	“ D. Ostrander, P.E.	313 00
January.....	307 29	Preachers' expenses	
February..	288 14	attending Conference	
March.....	291 84	and moving to the	
April.....	384 44	city.....	87 99
		Stationery, including	
		class-books.....	36 61
		Furniture, etc.....	63 95
		Counterfeit bill.....	3 00
			\$5,011 75
		Balance to new ac-	
		count.....	36 28
			\$5,048 03
			\$5,048 03

Errors excepted.

JOHN C. TOTTEN, *Treasurer.*

APPENDIX S.

THE PREACHERS' MEETING.

AS soon as there were two or more preachers stationed in the city they would naturally meet occasionally for consultation. These meetings no doubt gradually became regular, but it is not likely that at first any records were kept. But there are still in existence the minutes of an association of the stationed and local preachers "for conversation and mutual improvement on moral and religious subjects." These began January 22, 1817, and the association consisted at first of the following preachers: Daniel Ostrander, Joshua Soule, William Thacher, Luman Andrus, Arnold Scholefield, Thomas Mason, Joel Ketchum, Mitchell B. Bull, Jonathan Lyon, John Hill, Jesse Merritt, James Collins, M. H. Smith, Ebenezer Washburn, Samuel Merwin, Benjamin Griffen, John Daulton, Nathan Bangs, Seth Crowell, Samuel Howe, Nicholas Morris, Jr., John Boyd, Joseph Santford, Horace Bartlett, Aaron Hunt, William (properly Billy) Hibbard, Tobias Spicer. The names of Laban Clark, Thomas Thorp, Humphrey Humphries, and Freeborn Garrettson were added later. The meetings were held on Wednesday evening, at the parsonage in Forsyth Street, and a chairman and secretary were elected at each meeting. The last record is dated August 18, 1819. With the exception of some action as to the hour of closing evening services and in regard to the Wesleyan Seminary the proceedings seem to have been altogether of a literary character. It is probable, therefore, that the meetings for church matters were still held, most likely on Saturday mornings.

Two small books contain the minutes of these business meetings from July 3, 1824, until the division of the city into two circuits, and those of the East Circuit until May 13, 1837. The sessions were held on Saturday at 9 A. M., generally at the house of the preacher in charge, and were attended only by the traveling preachers of the city, with occasional visitors. A copy of the order of business will give the best view of their character: 1. Probationers received. 2. Transfers. 3. Received by Certificate. 4. Removed by Certificate. 5. Deaths. 6. Vacant classes. 7. Disorderly persons and complaints. 8. Notices. 9. Appointments. 10. Withdrawn. 11. Expulsions. 12. Classes met. Slight changes in the order, etc., were made from time to time, but the programme was substantially the same.

A few extracts from the record will illustrate the Methodism of the day.

The first meeting was at the parsonage in Forsyth Street, on Saturday, July 3, 1824. There were present, Peter P. Sandford (in charge), P. Rice, T. Mason, J. B. Stratten, E. Brown (S. Bushnell, sick); also L. Clark, P. E. T. Mason was elected secretary. The following order of service in public worship was agreed on. *Morning*. 1. Lesson from the Old Testament. 2. Singing and prayer. 3. Lesson from the New Testament. 4. Sing a few verses. 5. Preach. 6. Sing. 7. Pray and pronounce the benediction. The Lord's Prayer to be used uniformly in the morning service. The lessons may be omitted on sacramental occasions. *Afternoon* same as the morning, omitting the second lesson and the Lord's Prayer (if you choose). *Evening* the same, omitting lessons and Lord's Prayer. At the meeting of July 10 it was "agreed that it is not expedient in general to preach funeral sermons, and when they are preached to be done by the preacher in his regular course, except in some special cases," etc. On June 3, 1826, this resolution was renewed, and it was also "agreed that baptisms be attended to uniformly in the afternoon, before preaching, and that it is inexpedient to baptize infants without a certificate." * And on January 30, 1830, it was resolved to preach no funeral sermons except for aged official members and aged matrons. On February 27, 1830, the meeting disapproved of holding sessions of Sunday-schools during the hours of public service.† In the minutes of August 28, 1830, S. D. Ferguson, the secretary, has written opposite the names of S. Luckey, S. Merwin, and H. Bangs, "gone to college." They were probably attending some meeting in regard to the Wesleyan University at Middletown. On January 8, 1830, D. Ayres, E. J. Moore, and J. L. Phelps proposed a plan for raising funds for the superannuated preachers, etc.

As an illustration of the close rein kept on the preachers it was resolved at the meeting of September 10, 1831, "that Rev. C. Prindle be permitted to attend a four-days' meeting this week on New Rochelle circuit, and that if Brother Washburn supplies his appointments in the city he be permitted also to spend the Sabbath on said circuit. Carried unanimously. Resolved, also, that Rev. S. Landon be and is hereby authorized to accompany the presiding elder to Long Island next Sabbath, provided he gets his appointments filled in the city satisfactorily. Carried unanimously." In preparing for the dedication of the second Forsyth Street Church, in 1833, the board of

* See p. 193.

† See p. 208.

trustees took measures to invite certain preachers to officiate, which led the preachers' meeting to vote that they had "transcended their powers, and that the preachers feel it their duty not to accede to their arrangements."—Minutes of September 21, 1833. When, in 1832, the city was divided into two circuits, of course two meetings were held, and when, a few years after, the churches became separate charges, a general meeting, but altogether of an unofficial character, was recommenced. The stationed preachers of the city met on Saturday, as before, for consultation, exchanges were arranged and notices distributed, and essays and debates introduced, as in the meetings begun in 1817. Finally the day was changed to Monday, preachers from other places admitted, and the meeting gradually assumed its present character. It is now "composed of such traveling preachers of the Methodist Episcopal Church and such local preachers having charge as may live in New York city or vicinity, and shall sign the article of organization," etc. Its officers are selected from the New York, New York East, and Newark Conferences alternately.

APPENDIX T.

PRINTED PLANS OF APPOINTMENTS.

WHAT was the date of the first printed plan we cannot ascertain, but the first of those given below must have been one of the earliest, and the other is certainly the last for the united city. The copy of the first is found pasted on the inside of the cover of the book numbered 10, and is signed Daniel Ostrander, August 31, 1816. It includes only seven Sundays, the last being a repetition of the first, and beginning another round, as is shown by certain figures at the bottom of the table, which it has not been thought necessary to print. Nor are all the churches given. Two were thought sufficient. There are six on the plan, namely, John Street, Second (Forsyth) Street, Fourth (Allen) Street, Two Mile Stone (Seventh Street), Greenwich (Bedford Street), and Duane Street. There were five stationed preachers, and the three additional sermons were by the book agents, Soule and Mason, and J. Lyon, a located preacher. Other local preachers were no doubt called into service when the stationed preachers were filling the outside appointments mentioned in the second note, or were unwell.

A PLAN FOR THE STATIONED PREACHERS IN THE CITY OF NEW YORK.

DATES.	JOHN STREET.			SECOND STREET.		
	<i>Morning.</i>	<i>Afternoon.</i>	<i>Evening.</i>	<i>Morning.</i>	<i>Afternoon.</i>	<i>Evening.</i>
1 July 7	W. Thacher.	E. Washburn.	L. Andrus.	D. Ostrander.	W. Thacher.	E. Washburn.
2 " 14	E. Washburn.	L. Andrus.	T. Mason.	W. Thacher.	E. Washburn.	L. Andrus.
3 " 21	L. Andrus.	J. Lyon.	A. Scholefield.	E. Washburn.	L. Andrus.	J. Soule.
4 " 28	J. Soule.	A. Scholefield.	D. Ostrander.	L. Andrus.	T. Mason.	A. Scholefield.
5 August 4	A. Scholefield.	D. Ostrander.	W. Thacher.	J. Lyon.	A. Scholefield.	D. Ostrander.
6 " 11	D. Ostrander.	W. Thacher.	E. Washburn.	A. Scholefield.	D. Ostrander.	W. Thacher.
7 " 18	W. Thacher.	E. Washburn.	L. Andrus.	D. Ostrander.	W. Thacher.	E. Washburn.

N. B.—1. The stationed preachers will be held responsible for all the appointments assigned them on this plan, but they may provide substitutes when it is not convenient for them to attend themselves.

2. Whenever a preacher is called on to attend in either of the African churches or state prison or almshouse he shall see that his place is supplied by local preachers, according to this plan.

3. Preaching in the week as follows: Tuesday evening, Duane Street and Fourth Street; Wednesday evening, Zion African; Thursday evening, Second Street and Greenwich; Friday evening, John Street, Two Mile Stone, and Asbury African; to be attended as follows, namely, each preacher to preach in that church in which his appointment is the preceding Sabbath morning; the preacher who preaches in Duane Street on Tuesday evening to preach also in Zion on Wednesday evening; and the preacher who preaches in Second Street on Thursday evening to preach also in Asbury on Friday evening.

4. Sacraments. At John Street, Two Mile Stone, and Asbury African, the first Sabbath in each month; Zion African, second Sabbath; in Second Street and Duane Street, third Sabbath; and in Fourth Street and Greenwich the fourth Sabbath in each month.

5. Leaders' meeting to be held in the lecture-room in Second Street the second Monday in each month, in the evening, and to be given out in all the churches the preceding Sabbath evening.

480 A HISTORY OF METHODISM IN NEW YORK CITY.

The other (for which the writer is indebted to D. T. Macfarlan, Esq., of Yonkers N. Y.) is headed "A plan of appointments for the preachers on the New York Circuit, from May, 1831, to June, 1832. Hours of service at half past ten o'clock in the morning and three o'clock in the afternoon; in the evening at half past six o'clock until the 1st of March; thence to the 1st of April, at seven o'clock; and thereafter at half past seven o'clock. Week-day evenings always half an hour later than the Sabbath." Two months only are given as sufficient to show its character:

MONTHS.....		JUNE.				JULY.				
SABBATHS.....		1	2	3	4	1	2	3	4	5
John Street.....	M.	7	11	1	2	3	4	10	6	7
	A.	8	1	9	3	4	5	6	7	8
	E.	9	2	3	4	5	6	7	8	11
Forsyth Street.....	M.	6	7	10	1	2	3	9	5	10
	A.	7	8	1	16	3	4	5	6	7
	E.	8	9	2	3	4	5	6	7	8
Willett Street....	M.	5	6	7	8	1	2	3	4	5
	A.	6	7	8	9	2	3	4	5	6
	E.	7	8	19	2	11	4	5	6	7
Allen Street.	M.	4	5	6	7	8	1	2	3	4
	A.	5	6	7	8	1	16	3	4	9
	E.	6	7	8	25	2	3	4	5	6
Bowery Village*....	M.	3	4	5	6	10	8	1	2	3
	A.	4	5	6	7	8	1	14	3	4
	E.	5	6	7	8	19	2	3	4	5
Greenwich Village†.....	M.	2	10	4	5	6	7	8	1	2
	A.	3	4	5	6	7	8	1	11	3
	E.	4	5	6	7	8	11	2	3	4
Broadway Hall‡.....	M.	10	2	3	10	5	6	7	8	1
	A.	2	3	4	5	6	7	8	1	25
	E.	3	4	5	6	7	8	11	2	3
Duane Street.....	M.	8	1	2	3	4	10	6	7	8
	A.	1	19	3	4	5	6	7	8	1
	E.	2	3	4	5	6	7	8	9	2
Upper Greenwich §.....	M.	1	22	13	26	28	27	4	21	28
	A.	28	24	2x	21	24	28	16	26	5x
	E.	24	16	..	22	3	25	19	22	24
Manhattan Island..... or Second Street.....	M.	21	8	24	14	..	21	28	23	16
	A.	18	26	28	27	9x	26	24	10	14
	E.	27	20	29	28	20	22	27	28	20
House of Refuge.....	M.	14	27	18	17	26	13	25	..	18
	A.	19	..	..	1	..	..	..	2	..

* Now Seventh Street.

‡ Afterward Greene Street, now Asbury.

† Now Bedford Street.

§ Now Eighteenth Street.

In the right-hand margin is the list of the preachers, traveling and local, given below, with their numbers as on the plan. The homes of the traveling preachers only are printed here. The work of the local preachers was mainly in the outskirts. A little study of the figures will show that the various planets revolve in regular orbits and at stated periods:

D. Ostrander, P. E., 81 Amos Street.

- | | |
|---|---------------------------|
| 1. S. Merwin, 12 Forsyth Street. | 14. N. U. Tompkins. |
| 2. L. Pease, 216 Duane Street. | 15. P. Crandall. |
| 3. S. Martindale, Bowery, 4 doors
above Vauxhall Garden. | 16. J. Collard. |
| 4. B. Goodsell, Willett Street. | 17. W. Manning. |
| 5. S. Landon, 38 Bayard Street. | 18. A. Piggott. |
| 6. J. Clark, 43 John Street. | 19. Doctor T. S. Barrett. |
| 7. B. Sillick, 130 Allen Street. | 20. W. Burnet. |
| 8. C. Prindle, 69 Bedford Street. | 21. N. Whitehead. |
| 9. N. Bangs, 48 Rivington Street. | 22. J. G. Kent. |
| 10. J. Emory, corner of Bank and
Washington Streets. | 23. Rice Roof. |
| 11. B. Waugh, 14 Hamersley
Street. | 24. M. Standish. |
| 12. W. Phoebeus. | 25. Doctor D. M. Reese. |
| 13. M. H. Smith. | 26. W. Lomas. |
| | 27. R. Anderson. |
| | 28. F. D. Macfarlan, Jr. |
| | 29. A. Cunningham. |

Week-evening preaching: Tuesday evenings at Duane and Allen Streets; Thursday evenings at Forsyth Street and Greenwich; Friday evenings at John Street, Willett Street, Bowery Village, and Broadway Hall.

Sacrament in all our churches (except Upper Greenwich and Manhattan Island) on the second Sabbath of each month.

Quarterly collection on the first Sabbath in July, October, January, and April.

Preparatory meeting of the stewards and leaders belonging to the several churches on the first Monday evening of each month.

Leaders' meeting on the second Monday evening of each month.

X stands for sacrament at Upper Greenwich and Manhattan Island. Baptism on the afternoon of the first Sabbath of each month.

(Printed and sold by J. C. Totten, No. 9 Bowery.)

APPENDIX U.

LOVE-FEAST TICKETS, ETC.

WERE a Methodist of the early part of the century to visit the church at this day he would perceive many changes, but none, perhaps, that would seem of so serious a character as in the matter of class-meetings, love-feasts, and band-meetings. These last were, it is true, falling out of use, and the section of the Discipline which treated of them was taken out in 1856; but sixty-five years ago they were still in existence. They were composed of "two, or three or four true believers, who have confidence in each other," and "all must be men, or all women, and all married, or all unmarried." Their meetings were to be seasons of most thorough confession and closest Christian fellowship.* They were never obligatory on the members, and were generally regarded as means to be used by those who were especially zealous for the highest religious experience. But attendance on class-meeting was a necessary condition of membership, and the names of those who neglected this were soon removed from the record. As a testimonial of their faithfulness in this respect they received tickets once a quarter, without which they could not gain admission to the love-feasts. Of these tickets Dr. Wakeley gives a number of *fac-similes*, some of which are here reproduced, with additions.

The first we give is found on page 195 of Dr. Wakeley's *Lost Chapters*, etc., and is written :

OCTOBER 1, 1769.

Psalm cxlvii, 11.

The Lord taketh pleasure in them that fear
him: in those that hope in his mercy.

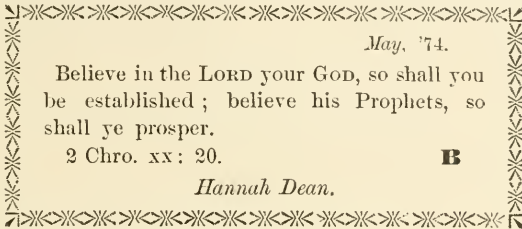
Hannah Dean, 75.

Robt. Williams. N. York.

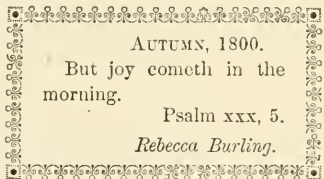
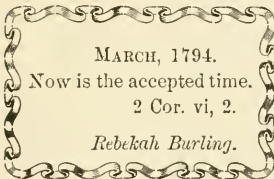
The signature in Dr. Wakeley's book is a *fac-simile*. The Hannah Dean to whom it was given became Mrs. Paul Hick. Dr. Wakeley (p. 195) says "the tradition in Mr. Hick's family is that these figures (75) represent the number of members in society at that date." Is it not more likely that the tickets were numbered, partly to prevent imposition, as some might get up counterfeits to gain access to a Methodist love-feast? On page 415, however, we have a printed ticket, which is dated a month earlier. Shortly after Mr. Boardman came

* See Discipline previous to 1856.

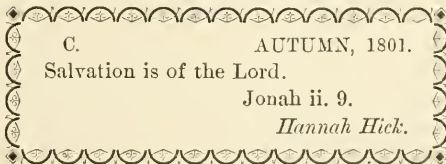
tickets were printed (see Old Book, March 31, 1770), and the next is probably one of these and is one of the first surviving of a series which



continued almost unchanged for more than seventy years. Some time between May, '74, and April 10, 1775, Hannah Dean became Hannah Hick; but the Scripture motto on her ticket of the last date is the same. In 1785, we are told, the style of the tickets was changed; they bore the name of the seasons (spring, summer, etc.) instead of the months. This continued until 1793; then they varied for a few years, and then returned to the use of the seasons. The two given below are of this period—they bear the name of Rebecca Burling, the



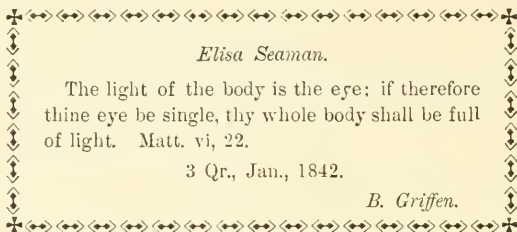
wife of the well-known and highly-honored Lancaster S. Burling. That of Hannah Hick in 1801 varies a little in appearance from those before.



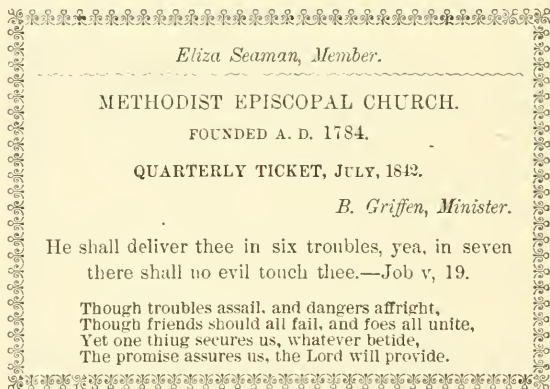
After some years it became customary for either the leader or preacher to sign the ticket.* Some time before 1824 a different sys-

* See Wakeley's *Lost Chapters*, pp. 420-422.

tem of dating was introduced. Instead of the seasons it was 1st qr., 2nd qr., etc., these quarters being, not of the civil, but the Conference year, as will be seen on the next ticket. This is of the 3rd qr., Jan.,



1842, and is among the last of the old form. In July of the same year it appeared as here given, and since then has undergone no change.



The regulations as to love-feasts were very strict. They were held quarterly and with closed doors. Any person not a member might secure admission once or twice by getting a permit from the preacher in charge. At a stated time fifteen or twenty minutes after the hour of opening (or after the bread and water had been distributed) the doors were closed, and even leaders or preachers coming then were liable to be excluded. This was to prevent the meeting being disturbed by late comers.

It was the custom with some to break off little crumbs of the bread

and pass them to those sitting near, and receive the same in exchange. This practice had nothing to recommend it, and was sometimes repulsive, especially when a good sister's fingers bore traces of the snuff she had been using.

APPENDIX V.

SEXTONS.

THE first sexton of John Street Church of whom we have any record was John Murphey. Some time before July, 1770, he received £1 12s. "for taking care of the house." The second was Belthazer Creamer, to whom a payment was made before November 26, 1770. It is said he was a kind of police officer or constable.* Two receipts from him are in the "Old Book," the signatures to which are in a good, bold business hand. From them it appears that he received £18 5s. yearly. As late as January 28, 1779, we have an entry, "To cash paid Creamer for his Negro's attendance as sexton for three months and three weeks, £2 10s. 8d." †

Robert Duncan was afterward sexton, but whether immediately after Creamer or while Peter Williams was absent during the war ‡ is not clear. The name of Duncan does not occur in the accounts in the "Old Book," but that may be because there is no full record of items of expenditure from May, 1774, to May, 1778. Then, under date of May 15, we have, "To cash paid Peter the sexton from class collections April 13, 1776, £3 10s. § Mr. Duncan was a native of England, where he married Elizabeth Thomson. Both of them were members of the Wesleyan Society. They emigrated to this country before the Revolutionary War, were wrecked on their passage near Nova Scotia, and after much difficulty reached New York. The society in John Street, having been frequently imposed upon by per-

* *Short Historical Account*, p. 6.

† In the interval Peter Williams, of whom we shall speak presently, acted as sexton a part of the time. Perhaps he is the one referred to in Creamer's last receipt, and was afterward sold to Mr. Aymar. During part of the Revolutionary War he lived near New Brunswick, N. J., with the Durham family, his wife being their servant, having come with them from St. Christopher's. Mr. Aymar's name does not appear in connection with that of Peter until June 10, 1783, when the trustees bought him for forty pounds; but of that hereafter.

‡ Wakeley's *Lost Chapters*, p. 430. *Short Historical Account*, p. 6.

§ If this was Peter Williams it would indicate that he was sexton until the spring of 1776.

sons from the other side of the Atlantic, were shy of them at first; but after they presented their certificates gave them a cordial welcome. While sexton he resided in the parsonage. He was a poor man, but exceedingly useful, and so much respected for his deep piety that those who wished instruction in spiritual things would often say, "Come, let us go and see Robert." During the war, so great was their confidence in his honesty, many Methodist families intrusted to him their valuables, which he placed in the vaults among the coffins, where they were kept safely. He died of bilious fever, near the close of the war, at the old parsonage. As he passed away he shouted, "Victory! victory! Glory to God! I have gained the victory at last!" Samuel Spraggs and John Mann, the two preachers, who were both with him, immediately began to sing, "Rejoice, for a brother deceased," etc.

Mrs. Duncan was an excellent singer, as was also her daughter Elizabeth. Elizabeth's sweet voice, attractive person, and amiable spirit, won the heart of Abraham Wilson, Jr., whose father, a wealthy business man, wished him to marry a young lady of property and position in society. The father did not oppose, and found that his son had a good wife. Abraham Wilson, Jr., died in Norwalk, Conn., and his widow, at the age of eighty-six, in New Jersey. Their oldest daughter married Jonathan Griffith, who was for a long time a member of the Methodist church at Elizabethtown, N. J. His son is the Rev. Edward M. Griffith, and a daughter is the wife of Rev. Francis Asbury Morrell, son of Rev. Thomas Morrell, both of the Newark Conference. Who immediately succeeded Duncan is not known. There are two entries in the "Old Book" of payments to "Joseph, the sexton," dated August 7, 1778, and March 17, 1779, and after that for a year the record is simply, "Paid sexton," etc.; but on April 17, 1780, we read, "Cash paid Peter, 4s." Then we have payments "to sexton," interspersed with two to "Richard, sexton," until November 20, 1782. In the following June the purchase of Peter Williams was made, and for some time there are no records of payments for sextons' services. Peter had become the property of the Church, and as such it was entitled to his services, but as the amount paid by him does not quite reach forty pounds, it is likely the difference was credited to him for his labor. He made his last payment for his freedom on November 4, 1785. Two more entries follow, the last of which is June 15, 1787, "Paid Peter Williams in full for last year's service, £1 12s. 0d." There are two more payments to him, it is true, but these are for "Schnyler, the sexton," and then

Peter's name disappears from the account of payments for sexton's services; but on the opposite page, where money received is entered, we have credits to him for burial fees as late as August, 1795, and the records of the "Old Book" close with September of that year.

Of "Joseph" and "Richard" we can learn nothing. The custom prevalent then of using only one name for colored people gives ground for supposing that they were of that race. If so, however worthy they may have been, their fame is eclipsed by that of their fellow-African, who shines so brightly, that he is generally regarded as pre-eminently *the sexton* of old John Street Church.

Peter Williams, we are told, "was sexton for a time during the early and latter part of the War of the Revolution." * It is his likeness which is seen in the middle door of the old church, as shown in the large colored engraving. Dr. Wakeley gives a portrait of him from a painting that was in the keeping of his adopted daughter, and is said to be by a Frenchman from St. Domingo. He was short and stout, and when, in his later years, the loss of his hair had left his head as smooth as a glass ball, he wore a wig. †

He was born in New York city of pure African parentage. Their owner was of the Boorite family, and lived in Beekman Street. Peter's parents occupied part of the building in which the cow was kept, and, in speaking of his birth, he used to say, "I was born in as humble a place as my Master." He had seven sisters and two brothers, and was the only Methodist among them. He was converted when Embury and Webb were preaching in the rigging-loft, and his adopted daughter said to Dr. Wakeley, "He always thought Captain Webb was something wonderful. When they talked of great preachers Captain Webb was always brought on to the carpet." His wife, Mary Durham, a native of St. Christopher's, one of the West India islands, was two years older than he. It is said she "was beautiful, full of good sense, and distinguished for consistent piety." They were a happy couple. Peter's master (at least during the latter part of his servitude) was James Aymar, a tobacconist, who taught him the business. Mr. Aymar was a loyalist, and after the war was obliged to leave the country. Peter then worked for the father of the late Dr. Milledollar, who was also a tobacconist, but afterward began business for himself. ‡ His store was in Liberty Street, and being honest and

* Wakeley's *Lost Chapters*, p. 429. If so, Duncan's term of service must have occupied the interval.

† *Ibid.*, p. 448.

‡ Dr. Francis says he was a rival of "the famous house of the Lorillards."—*Old New York*, p. 150.

courteous he did a good business, and finally owned his house and store and considerable other property. "Pig-tail" and "nigger-heads" were the titles of certain kinds of tobacco, and it is said that in buying the latter he never asked for it by that name, but called it "them things." He could neither read nor write, but Molly could read a little. His son kept his accounts. "He was proverbial for his good nature; his black face shone all over with kindness. He was a cheerful and liberal giver, and was especially interested in the welfare of his own race, aided in the churches they built, and in 1801 laid with his own hands the corner-stone of Zion's Church at the corner of Leonard and Church Streets."

For seven years Peter and Molly lived in the old parsonage and took care of the preachers, most of whom were single men. Molly's name appears also in the "Old Book" in connection with wages received by her. Her account was distinct from his, and she received her money in one amount at the close of the year. She was lady-like and intelligent and a model of neatness. The late Mrs. Mason says: "Brother Williams would, on special occasions, when a number of preachers were in the city, invite a company of ministers and their wives to dine or take tea at his humble dwelling. I was sometimes a guest on such occasions. The table, spread with taste, would be bountifully covered with specimens of his wife Molly's culinary art in viands and confectionery which might challenge competition with the best cooks. Molly was famed for making excellent pies and cakes. With patriarchal hospitality they would stand and wait on their guests, pleased to see them enjoy their repast." It is said that "at a certain time Bishop Asbury and a number of preachers came to dine at Peter's house. Peter went bowing into the parlor, paying his respects to his guests, and began to count them, pointing with his finger. He began with the bishop, and counted eleven, and then made a long pause before one who had left the Methodist for another Church. Then he said, 'Eleven—and you' (another pause). 'A Judas, I suppose you would say,' replied the deserter. 'As you please, Mr. L,' said Peter; 'I did not say it. But you had better return to your mother, the Methodist Episcopal Church.'" As any one familiar with old New York Methodism will readily surmise, this was Dr. Thomas Lyell, Pilmoor's successor in the Protestant Episcopal Church in Ann Street. Mr. Lyell had sufficient good sense and good temper to appreciate the humor of the incident.

Perhaps, too, Dr. Lyell thought he had the better of Peter when Peter junior left the Methodists and became a member of his church

in Ann street. Young Peter was an only child, amiable and intelligent. His talents gained the esteem of Bishop Hobart, and after being employed for a time as a lay reader he was ordained a minister of the Protestant Episcopal Church and became pastor of St. Philip's, a colored congregation, in Center Street. He was very useful, and much beloved by his people and his brethren in the ministry. He died October 18, 1840, after only two hours' illness. His congregation afterward purchased the Methodist church edifice in Mulberry Street and took possession of it in May, 1857. Since then it has removed to 161 West 25th street.

It seems probable from what has already been stated that Peter's services as sexton ceased, at least for a time, about 1787.* He probably, however, continued to act as undertaker, and he and Peter Parks no doubt clothed most of the old Methodists in their last robes and committed them to their final resting-place.

And at last the time came when he and his good wife needed the same offices for themselves. Molly was two years older than her husband, and died in 1821, two years before him. She was buried in the north-east corner of the old ground connected with the Forsyth Street Church. The Rev. Tobias Spicer and the Rev. Thomas Lyell, the Episcopal clergymen referred to above, officiated. In February, 1823, Peter died of paralysis, and as burials were no longer permitted in the Forsyth Street church-yard he was laid in the burying-ground of St. John's Episcopal Church. His funeral sermon was preached in John Street Church by Dr. William Phoebus.

As already stated, Peter was born in slavery, and his master being a loyalist and compelled to leave the country after the war, he was liable to be sold into hands that might not be agreeable to him. To save him from this, and to enable him to obtain his freedom, the trustees of the John Street Church, acting no doubt on the wishes of the church, bought him for forty pounds. This was on June 10, 1783. Some two weeks before (May 27) Peter, in anticipation, probably, of the purchase, placed in their hands his watch, valued at five pounds.† From that date onward we find entries of payments from time to time, the sums varying from two to five pounds, until under date of February 17, 1786, we read: "By cash received of Peter Williams in

* C. R. Disosway, Esq., says, in a note to the writer: "Peter Williams did not act as sexton of John Street at any time during the current century. How late he served during the last century I cannot say."

† This watch was either bought back or presented to him again. It was in the hands of his adopted daughter after his death.—Wakeley's *Last Chapters*, p. 468.

full of all demands on the 4th of November, 1785, £5 7s." The amount footed up comes to £35 7s; but perhaps a part was paid in services, of which no account was entered. And yet, strange to tell, not till eleven years after was his emancipation paper executed. This paper, which Dr. Wakeley found in the possession of his adopted daughter, is given by him in *Lost Chapters*, pp. 463, etc. No explanation or defense of this transaction is needed. It was a purchase of slave property such as John Wesley would never have censured, and if Methodists had never bought nor held slaves under any other circumstances the Church would never have been rent asunder by the question.*

But we must go back some thirty-five years and follow the succession of other sextons. Between March 21, 1786, and January 12, 1787, we have payments to Joshua, John, and J. Slidel, or Slydell, which look as if they were for sextons' services. The correct name is probably Joshua, as we find it so in the list of Abraham Russell's class in 1787. † On April 2, 1787, the name of Schuyler appears. His first name, as we afterward find, was Bernard. His salary was twenty pounds a year, and he received regular quarterly payments until, under the date of March 29, 1790, we read: "Cash paid Schuyler's widow for sexton's salary to 1 April, 1790, £2.0s. 0d."

In the latter part of 1789 the church in Second (now Forsyth) Street was completed, and henceforth when we read of payments for sextons' services we may not always be able to tell which church is referred to. As far as can be ascertained Thomas Holdrop served John Street from July 1, 1791, to July 1, 1792, for fifteen pounds a year. He was followed by James Ryley (or Riley), whose salary was the same, and he was in office when the accounts of the "Old Book" ended, six years and three months after. From that time we have no definite information as to the sextons of John Street, except that we find in one of the old books a scrap of paper, on which is a receipt from Isaac Collard to James Smith, dated December 1, 1811, including, among other items, \$12 50 for "the care of John Street meeting-house for three months." ‡ James Thompson, whose name first appears in the "Old Book" July 17, 1790, served, it is most likely, in the new church (Forsyth Street) for ten pounds a year. The

*The larger part of the material of this sketch is derived from Wakeley's *Lost Chapters*, pp. 426-479. In no part of that volume has Dr. W. rendered a greater service to those interested in the history of New York Methodism than here.

† Book I A, p. 78.

‡ C. R. Disosway, Esq., says, in a note to the writer, that Mr. Collard is the only sexton he remembers.

last payment to him is recorded April 7, 1791. Peter Parks probably followed him, and was sexton of Forsyth Street when the records of the "Old Book" close.*

A few words here as to early Methodist burial-places. There were vaults under the first John Street Church; there was a burial-ground connected with the Forsyth Street Church, and in it a number of vaults;† and there were vaults and a grave-yard also at Bedford Street and at Duane Street. Afterward ground was purchased at the corner of First Street and Second Avenue, where many were interred. At the Eighteenth Street Church a number of excellent vaults were built, and when the church at Harlem (now St. James) stood on its old site, where now Lexington Avenue crosses 125th Street, there were vaults in the rear of it. Greene Street had a burial-ground in 36th Street, between Eighth and Ninth Avenues (Nos. 333 and 335). There were vaults also in the rear of the Sullivan Street Church. There was also a cemetery at Williamsburg, now Brooklyn, Eastern District.

APPENDIX W.

SINGING AND CHORISTERS.

SINGING has always occupied a prominent place in the worship of Methodist congregations. Making but little use of any thing like a liturgy, this was the only part of the services in which the people could unite vocally, and they made good use of the privilege, singing "lustily and of good courage." Philip Embury was, we are told, an excellent singer, and he soon had the assistance of three musicians belonging to the Sixteenth regiment of British troops, then stationed in the barracks. Their names were James Hodge, Addison Low, and John Buckley.‡ But good voices and glad hearts, thought essential in "making melody to the Lord," were not all that was necessary. The need of some training in the science of music was soon felt, and accordingly we find in the "Old Book," under date of April 24, 1770, this entry "To cash pd. Mr. Doughty, for instructing in singing, £2 6s."

* This is the man whose testimony is given in Appendix A, p. 412, and of whom the incident of the two boys at the love-feast is related, p. 140. C. R. Disosway, Esq., in a letter to the writer, says he thinks he was a man of considerable property.

† A record of burials there is in the hands of the trustees of that church.

‡ Testimony of Peter Parks, p. 22.

From that time, however, we have nothing on this subject for more than thirty years. The venerable Daniel Ayres, who was so long the leader of the choir in John Street, says: * "My first recollections of the singing were in 1803, when the precentor led from the altar. I believe his name was Flanagan, who taught the school attached to the church. † One Sunday afternoon he appealed to the preacher to desire the people to follow the leading voice. The leading men afterward met in the altar after service to practice psalmody. Among them I remember Stephen Dando, Charles Marsh, Joseph Cooper, David Wilson, etc. The music dragged. In May, 1806, on a beautiful Sabbath morning, a gentleman first appeared in the class of good old David Renny. His dress of fine drab cloth and a fine presence were unique. At the leader's request he made the closing prayer; his musical voice and choice words attracted my notice as unusual. This was Mr. James Evans, from Manchester, England; one of the best singers I ever heard, and to my surprise then he could read any music at sight. He formed a choir at once of such material as he could find, soon producing an improved style of music, taking possession of the little front gallery. In 1808 he published *David's Companion*, by authority of the General Conference—a good book, of which a second edition was issued in 1817. This was used until the publication of the *Methodist Harmonist*, in 1822.‡ Mr. Evans left to sing at Zion's Protestant Episcopal Church, and died at Richmond, Va.

David Wilson succeeded Mr. Evans. He was a good singer and a happy Christian; but was soon called to his reward. §

Daniel Ayres followed in 1809, and continued until 1839. Under his charge the choir was celebrated for its excellent music. There are some yet living who can recall it with great pleasure. The most of the choir were members of the church. They bought their own music and provided a place to practice. No instruments were permitted. In these, as well as some other respects, the contrast with the present time is marked.

The leading female singer in John Street for many years was Miss

* Letter to the author, and article in *Christian Advocate*, vol. xli, p. 249.

† This was probably Christopher Flanagan, a converted papist, who came to this country before the Revolution. He was a local preacher, and in October 23, 1793, was paid sixteen shillings for "assisting in preaching." He died in 1805.

‡ The compilers of the *Harmonist* were John M. Smith, Daniel Ayres, John D. Myers, and G. P. Disosway. See its preface.

§ His widow died in 1856. A daughter, their only child, became the wife of Mark Stephenson, M.D.

Hannah Baldwin. She was born in 1758, and at the age of twenty months became blind from small-pox. Awakened under the preaching of Joseph Pilmoor, she joined the Methodist Episcopal Church at the age of fifteen years, and was a member for sixty-five years. She was an excellent singer, and knew all the hymns. She was of a very cheerful, happy spirit. She wore a plain bonnet, and, it is said, never put it on without facing a looking-glass.* Her relatives were Episcopalians, and wished her to be buried in their ground, but she told them, "When I united with the Methodists I said, This people shall be my people, and their God my God; where they die will I die, and with them will I be buried." She died in 1837, and her funeral services were held in the Greene Street Church, a sermon being preached by Rev. D. Ostrander.†

As to the singing in the other churches, Mr. Ayres says: "I remember good Simeon Price and Joseph Johnson, leading from the altar in Forsyth and Allen Streets." ‡

It is said that a choir was first formed in Forsyth Street in 1817. Robert Smart was the first leader, and among his successors were William Hendricks, Ralph Hoyt (afterward an Episcopal clergyman), Thomas Harley, and Richard Sharp.

For many years George Higgins was the leader in Duane Street. His voice was one of the most powerful the writer ever heard, and yet at times exceedingly soft and musical. It was well adapted to camp meetings.

APPENDIX X.

METHODIST BOOK CONCERN.

IN the Minutes of 1789 John Dickins, the preacher stationed in Philadelphia, is also appointed book steward, and he had charge of the publishing business from that time until his death, in 1798. In 1796 Ezekiel Cooper was appointed, and the business was continued in Philadelphia until 1804. Its removal from there seems to have

* C. R. Disosway, *Methodist*, vol. xiii, p. 355.

† *Christian Advocate*, vol. xii, p. 32. The writer has a list of the John Street choir, furnished by the late Daniel Ayres.

‡ Of the latter it is related that a slip of paper having been put into his seat, on which were the lines,

"Sometimes too fast, sometimes too slow,
Sometimes too high, sometimes too low,"

he never would lead any more.

been the result of a desire to keep Mr. Cooper in charge, and an unwillingness to have any preacher remain in one place beyond the usual term. The Philadelphia Conference of 1803 voted to remove it to Baltimore, but to this Mr. Cooper objected, and at the General Conference of 1804 New York was fixed upon as its place.* No ground can be discovered for the statement of Dr. Atkinson (*Centennial History of Methodism*, p. 321) that in the General Conference of that year (1804) "Baltimore and New York were competitors for the Concern;" at least they were not in the sense of putting in any claims for it. Indeed, "It is very evident, if Philadelphia parted with the Book Concern without regret, New York held no jubilee of welcome on its arrival. So far as it appears it came unsought."

But there has been some uncertainty as to the various locations in which the business has been carried on in New York, and to settle this question, if possible, the volumes of the New York Directory have been examined. These were found in the library of the New York Historical Society, and they furnish a line of testimony almost perfect, corroborated also by the catalogues on the last pages of several old volumes published at the time. The conclusions are as follows: In 1804, when the removal to New York took place, E. Cooper and J. Wilson were the agents or book stewards, as they were then called. (In the Minutes of 1805-6 Mr. Cooper is also appointed to Brooklyn and Mr. Wilson to New York, and in 1807 Mr. Cooper is set down at New York and Mr. Wilson at Brooklyn. In 1808 the General Conference relieved the agents from all pastoral duty, and also limited the total term of their service to eight years.) It is said that the business was first established in a small room in Gold Street, and this is probably correct, although no testimony to that effect is to be found in the Directory. But in 1805 the Directory reads: "Methodist Book Store, 249 Pearl Street;" and there it seems to have remained until 1808 or 1809. In 1808 Wilson became senior agent and D. Hitt assistant, and from 1809 to 1816 the Directory locates the store in Church Street. (Numbers vary, however; they are 139, 168, 192, owing probably to a change in the numbering of the street, as both 139 and 192 are said in the catalogues to be at the corner of White Street. Now 192).†

* *Light on Early Methodism*, p. 279, etc.

† Rev. D. Devinne gives the following account of a visit to the place at this period. He says it was a plain two-story house with no vestige of a shop. He used the brass knocker on the door several times, and at last a very lordly-looking gentleman appeared at the head of the stairs. He was dressed in ancient costume, short breeches, white stockings, white vest, black coat, and

Mr. Wilson died in 1810, and Mr. Hitt was sole agent until the General Conference of 1812, when Thomas Ware was made assistant. They were succeeded at the General Conference of 1816 by Joshua Soule and Thomas Mason, and not long after the business was removed to 41 John Street, where it occupied two lower rooms. This house was afterward the residence of Francis Hall, Esq. (See *Christian Advocate*, October 11, 1833.) The Directory of 1817 gives no light on the matter, but in 1818 it is 41 John Street. In 1820 N. Bangs became senior agent, with Thomas Mason as assistant, and in 1821 we find the business in Chatham Square. (The number is sometimes 5 and sometimes 2; 5 is probably correct.) In 1823 and 1824, however, it is 55 Fulton Street. In 1824 John Emory became assistant. Up to this date the Concern had no printing-office, their work being done by various parties—for example, John C. Totten, J. J. Harper, Myers & Smith, and Abraham Paul. A bindery, however, had been opened in 1822 in the basement of the Wesleyan Seminary building, on the west side of Crosby Street, between Howard and Grand Streets. In September 20, 1824, printing was begun, and shortly after the seminary building was purchased. This was a substantial brick building, 65 by 40, standing a little back from the line of the street. In 1827, more room being needed, a new front was put up, without removing the original front wall, thus giving additional space thirteen feet wide. (These later items are from an article in the *Youth's Instructor* of October, 1828.)

In 1833 the building 200 Mulberry Street was occupied. This was burned in February, 1836, but immediately rebuilt, and has just been sold and vacated (January, 1890). The property at 805 Broadway was purchased in 1869, but occupied only as a store and offices. The new building, Fifth Avenue, corner of Twentieth Street, was occupied in the close of 1889.

APPENDIX Y.

MEMBERSHIP IN NEW YORK CITY.

Down to 1838 the total membership has already been given for each year; after that the number in each Church is to be found in its

hair combed very artistically. Without saying a word he came down the stairs, passed into another room, where the books were piled up on the floor, and handed me one book. I gave him a silver dollar and he gave me six cents change. It was D. Hitt. "I tried," says Mr. Devienne, "to make small talk, but it would not run."—*The Methodist*, vol. xvi, p. 243.

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history. This table gives the sum for each year, and marks the increase or decrease. It includes all nationalities, and probationers as well as full members, as only in this way could the progress of the Church be shown. The annexed district is not counted. If we pass at all beyond the limits of Manhattan Island it might be said, not improperly, that the statistics of New York city Methodism should be made up from the whole region within a radius of fifty miles from the old John Street Church.

The task of preparing this table has been a difficult one, partly because of the frequent indistinctness of the figures in the printed Minutes. From that and other causes also there may be some errors, but it is believed to be sufficiently correct for all practical purposes.

DATE.	NUMBER.	INC. OR DEC.	DATE	NUMBER.	INC. OR DEC.
1773	180		1810	2,200	Increase 200
1774	222	Increase 42	1811	2,454	" 254
1775	200	Decrease 22	1812	2,594	" 140
1776	132	" 68	1813	2,478	Decrease 116
1777	96	" 36	1814	2,563	Increase 85
1778 to 1783	no reports.		1815	2,443	Decrease 120
1784	60	Decrease 36	1816	2,572	Increase 129
1785	no report.		1817	2,853	" 281
1786	203	Increase 143	1818	3,158	" 305
1787	275	" 72	1819	3,180	" 22
1788	330	" 55	1820	3,218	" 38
1789	360	" 30	1821	2,155	*Decrease 1,063
1790	624	" 264	1822	2,437	Increase 282
1791	636	" 12	1823	2,706	" 269
1792	641	" 5	1824	2,539	Decrease 167
1793	793	" 152	1825	2,623	Increase 84
1794	710	Decrease 83	1826	2,930	" 307
1795	755	Increase 45	1827	3,289	" 359
1796	786	" 31	1828	3,477	" 188
1797	881	" 95	1829	3,839	" 362
1798	900	" 19	1830	3,955	" 116
1799	818	Decrease 82	1831	5,021	" 1,066
1800	776	" 42	1832	5,433	" 412
1801	835	Increase 59	1833	5,224	Decrease 209
1802	937	" 102	1834	5,249	Increase 25
1803	995	" 58	1835	5,287	" 38
1804	1,018	" 23	1836	5,493	" 206
1805	940	Decrease 78	1837	5,703	" 210
1806	1,056	Increase 116	1838	5,533	Decrease 170
1807	1,463	" 407	1839	6,156	Increase 623
1808	1,754	" 291	1840	6,413	" 257
1809	2,000	" 246	1841	6,722	" 309

* Due to the Stilwellite secession, etc.

DATE.	NUMBER.	INC. OR DEC.	DATE.	NUMBER.	INC. OR DEC.
1842	7,775	Increase 1,053	1867	11,504	Increase 111
1843	9,780	" 2,005	1868	11,958	" 454
1844	9,478	Decrease 302	1869	12,626	" 668
1845	9,571	Increase 93	1870	12,546	Decrease 80
1846	9,495	Decrease 76	1871	12,443	" 103
1847	9,326	" 169	1872	13,012	Increase 569
1848	9,348	Increase 22	1873	12,808	Decrease 204
1849	8,953	*Decrease 395	1874	12,855	Increase 47
1850	8,948	" 5	1875	12,441	Decrease 414
1851	9,307	Increase 359	1876	12,354	" 87
1852	9,103	Decrease 204	1877	12,078	" 276
1853	9,322	Increase 219	1878	12,140	Increase 62
1854	8,956	Decrease 366	1879	12,881	" 741
1855	8,439	" 517	1880	13,160	" 279
1856	8,606	Increase 167	1881	13,200	" 40
1857	8,550	Decrease 56	1882	13,583	" 383
1858	10,699	Increase 2,149	1883	13,541	Decrease 42
1859	10,816	" 117	1884	13,667	Increase 126
1860	11,426	" 610	1885	13,828	" 161
1861	11,739	" 313	1886	13,783	Decrease 45
1862	11,036	Decrease 703	1887	13,378	" 405
1863	11,111	Increase 75	1888	13,814	Increase 436
1864	10,405	Decrease 706	1889	13,927	" 113
1865	10,337	" 68	1890	13,707	Decrease 220
1866	11,393	Increase 1,056			

APPENDIX Z.

CHURCH DEBT.

There is so much irregularity in the system of making up the reports of debt that it has often been difficult to ascertain the precise amount. The following table, however, is believed to be substantially correct, and contains all that has been found:

1772.....	£11 0s. 0d.	
1802.....	2,487 3s. 2d.	
1803.....	2,380 8s. 8d.	
1818.....	\$17,000 00	
1819.....	27,438 27.....	Increase \$10,438 27
1820.....	32,558 53.....	" 5,120 26
1821.....	33,749 55.....	" 1,191 02
1822.....	35,446 66.....	" 1,697 11

* No report from the German work this y ar. This would have diminished the decrease at least 200.

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1823.....	\$36,398	29.....	Increase	\$951 63
1824.....	36,106	11.....	Decrease	292 18
1825.....	35,657	39.....	"	448 72
1826.....	31,883	00.....	"	3,774 39
1827.....	36,441	44.....	Increase	4,558 44
1828.....	32,506	68.....	Decrease	3,934 76
1829.....	36,237	11.....	Increase	3,730 43
1830.....	34,707	11.....	Decrease	1,530 00
1831.....	37,657	11.....	Increase	2,950 00
1832	67,339	11.....	"	29,682 00
1833.....	78,773	67.....	"	11,434 56
1834.....	89,798	67.....	"	11,025 00

—besides a mortgage of \$5,000 on the burying-ground at Williamsburg.

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